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Deuoute Mans *Purposes.*

Being zealous and comfortable *Meditations*, to weane a man from this world, and the vanities thereof.

LONDON
Imprinted by I. W. for Edmunde Mats, and are to be sold at the signe of the hande and Plowe in Fleete-street. 1597.

BRITISH MUSEUM

To the right worshipfull *Mayster Iulius Cæsar*, Doctor of the ciuill Lawes, Maister of the Requestes, and of Saynt Katherines, as also chiefe Iudge of her Maiesties high Court of the Admiraltie, &c. And to the most vertuous Gentlewoman his wife: this worlds happinesse, & the others eternal blessednes vnfainedly wished.

SIr, I know not how you will take this presumptiō of mine, in venturing so farre vppon your manifold fauours, as to defende my poore paynes by your names prerogatiue: If

well accepted, I haue all I desire, if otherwise, good will was the offender, and your self being a Iudge, censure him with what penaltie it shall please you to appoint him.

Concerning this present worke, let it eyther condemne or commend it selfe; for great words cannot better it, or disabling speeches impayre the worth of it: Gold is tryed by the touch, good bookes by their worth, and the wise are not so skilfull in the one, but iudgement makes them as capable of the other.

But these harsh times are become the greatest enemies to Schollers, for eyther enuious detraction intrudes him-

selfe

ſelfe to diſgrace them, or gripple niggardlineſſe beares the purſe to regarde them: So that the giuing of bookes, is now tearmed but beggerie, & the requiting of ſerious ſtudies feeles no taſte of liberalitie.

Thus falles it out with a number of good wittes, who finding their great paynes to bee ſlenderly regarded, and their long lingred hopes in the end quite frustrated: are compelled to harder extremities then fitteth their deſerts, or ſtands with the credit of ſuch thankleſſe men to ſuffer them endure.

Therefore moſt fortunate may I tearme my ſelfe, that neuer

neuer yet happened to meete with such an iron nature: but fearing least I should, I am the bolder to shelter my selfe still vnder your worshipful sauour, a most liberall father and friende to the learned, and one that suffers not the poorest mans paines to passe vnrequited.

To you I giue this little labour of a farre greater loue, and to her (whome God hath blest you with all) some portion: As God hath lincked yee together not to bee deuided, so ioyntly take betweene yee this true testimony of my affection, and God make it as pleasing to you both in the reading, as (though it cost me som

paine

paine) it was a ſolace to my ſoule in the writing.

Your worſhips euer to bee commanded,

E. M.

To

To the Reader.

I Can not commend this book to any fauorite of this worlde, becauſe it will prooue too vnſauorie for his taſte, and to wiſhe it to one that deſpiſeth the worlde, being ignoraunt of his abode, I know not how to ſende it him: therefore in ſo hard a caſe this wilbe moſt conuenient for mee, to let it paſſe along with what ſucceſſe ſhall pleaſe God to ſend.

ſend it, for he will giue his bleſſing to euery good endeuour.

Concerning the title which is giuen to the booke, it may bee carpt at by ſome, and miſconſtrued by others, as if this poor man did imagine himſelfe onely to be deuout, or that none but he were acquainted with the rules of deuotion. But thus he anſwers for himſelfe: He tearmes it not the Deuoute mans Purpoſes, in any reſpect of his owne ſingularitie, or that he is, or eaſily can bee ſo mortified from this worlde, as theſe ſeuerall Meditations doo inſtruct

a man to bee: but he that will attaine to true deuotion indeed, and frame his life as becommeth a good christian, he must (in his opinion) lay holde vppon these purposes, as also absolutely to practise them in his dayly conuersation, whereto God giuing the holy assistance of his spirit, and enabling him to proceede on in these religious determinations: that then they may iustly be called a deuout mans purposes, & no man can so purpose, but he will bee deuout indeede.

And thus yee haue this poore mans plaine meaning,

ning, farre from proude conceite of himſelfe, or miſdeeming of others. Read firſt, and then iudge, be as ſlow in condemning him, as ye would haue others to deale with you: If theſe purpoſes pleaſe ye, looke the ſooner for his *Preparation*, and but that they ſhould both benefite, he could wiſh them buryed in vtter obliuion.

The

The ſeuerall Purpoſes contayned in this booke.

OF mans pilgrimage while hee is in this life. fol. 1.

Of worldly riches. fol. 7.

Of true riches. fol. 19.

Of worldly wiſedome. fol. 26.

Of true wiſedome. fol. 30.

Of worldly ſtrength, and of true ſtrength both in one. fol. 36.

Of worldly beautie. fol. 45

Of

Of true beautie. *fol.* 50.
Of worldly honour. *fol.* 55.
Of true honour, and howe to come by it, both in this world, and in the worlde to come. *fol.* 68.
Of worldly nobilitie by birth, diſcent and great parentage. *fol.* 73.
Of true nobilitie, birth and parentage. *fol.* 81
Of worldly friends, & friendſhip. *fol.* 86.
Of true friendes and friendſhip. *fol.* 96.
Of worldly fauor among men. *fol.* 704.
Of worldly proſperitie, and benefiting our ſelues by our neighbours harme. *fol.* 114.

Of

The contents.

Of worldly care for foode, rayment and other maintenance in this life. fol. 132.

How wee ought to despise the worlde, and all the vanities thereof, if wee purpose to liue and raigne with Christ eternally. fol. 142

The Conclusion.

THE Deuoute Mans purposes.

Meditation 1.

Of mans pilgrimage while he is in this life.

All the while we liue in this world, wee are absent from the Lord, saith the Apostle Paul: Therefore thou art a pilgrime in this worlde, and trauellest toward heauen, in regard *we haue here no Cittie durable or continuing, but we seeke* 2 Cor. 5. 6 Heb. 13. 14.

one to come. Hence is it that all trauaile is laborious, & so not stable or delightsom to thee, because thou art but a passenger through this worlde: and hence comes it, that the pilgrime suffers hunger, thirst, heat, colde, losses, molestations, infirmities, & many other miseries whereto wee are all subiect in this worldes pilgrimage. The traueller goes farre from his countrey and family, yet is desirous to returne thither againe: Euen so wee as banished from this worlde, shoulde long for our returne to heauen, our true borne countrey. And like as pilgrims are cheerefully welcomed into Innes or lodgings, yet

ere

ere their departing some account of expenses is made vnto them, so thogh wee haue a little shewe of pleasant entertaynment in this worlde, yet at our deathes we must render a seuere and stricte account for the same. Then since thou art a pilgrim seek not (fonde wretch) to buylde houses or vnfruitfull habitations in this world; hauing so rich a father, and a country so fertile, abounding and stored with houses, that expecte thy comming. The Apostle Peter sayth, *I beseech ye as pilgrims & strangers that ye abstaine from carnall desires which fight against the soule:* instructing vs hereby to lead our liues like pilgrims. 1 Pet. 2.

What though they liue in afflictions, disgraces, meer strangers in the world, and haue no friendes to respect them: be thou in like manner as little mindfull of friends, whome thou shalt find preiudiciall and dangerous to thy soule, neither seeke after things pleasing to thy appetite, in regarde thou art a way fairing man & traueller, which if thou wilt but remember, thou shalt preuent many euils. Seest thou not what speed a Post makes on his iourney? hye thee then as fast from this worlde, so full of miseries. He that comes to a poore cottage or country sheepcoat, to take shelter therevnder while a storme of raine bee blowen ouer:

for the ſmall time he hath to abide there, neuer buſies his brains to make it greater, or to builde it in more beauty then it is: No other ſhelter, roome or harbour haue we on this earth, becauſe wee arriue heere to day, and departe againe hence to morrowe. Then neuer care to get honours, riches, & worldly bubbles of vanitie, in regarde tyme ſwiftly paceth on, and thou in a moment paſſeſt hence: therfore thou ſhalt not do amiſſe by example of that traueller, who on his iourney hath nothing els in his minde, but at what place or Cittie hee is to arriue, to remember continually the lande of the liuing, where the Saintes doo ioy

in Christ: and when thou goest towarde thy fathers house, thinke with what minde thou oughtest to come thither, howe thou art to be entertayned, and forgette all thinges that would confine thee to this present life. Moreouer, seeing for halfe an houres tarrying in a country, thou wilt seeke neither house or Inne, excepte thou wert certain to bide ther longer time: I cannot choose but meruail thē, why thou desirest to build high houses and make such prouision for many matters, thy life while being so shorte and vncertaine, the hower of death so doubtfull, as thou knowest not if thou shalt liue an houres space

or

or no. How worthy then art thou of moſt ſharpe reprehenſion, for laying ſuch faſt hold on this falſe and ſlippery worlde, as if thou wert to remayne here for euer? Thus many build houſes, that neuer ſtay to dwell in them, and while the ſwifte houre of death coms ſtealing on, they make but a ieſte of founde approued trueth, thinking they runne away with a riche robbery of worldly vanities. Why doth the traueller beare ſo patiently a badde nightes lodging in his Inne, but that hee hopes to ſleepe at better quiet & next night in his own houſe? This one conſideration (me thinkes) might ſuffice to make

thee patiently endure all the turmoils and troubles of this life, remembring how ſhort a while they wil laſt, and forthwith thou muſt returne to thine own houſe in heauē, where thou ſhalt repoſe thy ſelf quietly for euer.

Bleſſed is that pilgrim, who at all times, and in all places of his abiding, forgets not in this life his heauenly habitation, ſeeking there his perpetuall quietneſſe, where the Saints reioyce with Chriſt in eternal glorie. Bleſſed likewiſe is that pilgrime, who ſeekes not his dwelling here in this worlde, *but deſireth to bee looſed from this fleſh, and be with Chriſt.* And laſtly, *bleſſed is he, that is called to the*

Phil. 1. 23

Apo. 19. 9

to the Lambes supper: and though he bee not placed at his table, yet sighes and mournes for it here in this world. Haue therefore euer before thine eies these words of Dauid, thus speaking to God, *I am a stranger before thee, and a pilgrim like all the rest of my fathers.* psa.39,12

Wherefore if thou well considerest how eternal & durable the life which wee seeke for is (for it shall neuer haue end) and compare it with this present transitorie shaddow: albeit thou shouldest liue a thousande yeares in this world, yet equals it not halfan hour in respect of the life to come. The cast both forwarde & backward thine accoūts, & thou shalt truely find, our

whole life here is not a pointe in comparison of that should be desired.

This mooued the Apostle Paul, paciently to support the paine and trauell of his peregrination, as hee writ to the Corinthians, 2. Cor. 4 *Wee are afflicted, but not in distresse, wee are in pouertie, but want not: wee are cast down, but we perish not:* I say wee want not, because our tribulatiō (for the present time) is but short & momētary, if wee liue not contēplating those things which we see, but those w̄ we see not. Thus was the Apostle Paule enforced hereto, remembring the breuitie of present tribulation, & that he iourneyed to arriue at the heauenly Citty. If hee

was such a pilgrim, let not like trauell seem laborious to thee: If when thou iournyest it fall out irksome to thee, and that men thinke scorne to knowe thee, repute it not to bee vile or molestious, because thy tràuel wil soone be ended.

S. Paule speaking of the Saintes of the old Testament, saith: *That they confessed themselues to be strangers & pilgrims on the earth.* Heb. 1. Therefore they remained in caues & poore cottages, neuer hauing any rest at al in this life, trauelling continually, because they woulde not liue as determinate dwellers in this worlde. Caine first began to buylde a Cittie on the earth, and lost a better

Citty,

Cittie, the Cittie of heauen, becauſe hee was the
Gene. 4 firſt that would liue in this world, as a firme inhabitant, and not a ſtranger, & therefore he ſtood condéned by God. Peter the Apoſtle was reproued by many reaſons, that being
Mat. 17. a pilgrime, he would build a houſe (like an earthly dweller) vpon Mount Tabor. They that wander through forrain prouinces, returning home to their houſes, buy not in their trauell any weightie things to carrie about them, except iewels, and other ſmall portable matters of ſome value, thou then that art a ſtranger and pilgrim, conſider hereby thou canſt carrie nothing at all with thee

out

out of this life.

Then here must needes be left all thy honour and riches, onely thy iewels & precious stones, which are thy faith and good works, them dooe thy endeuour to carrie with thee. Poore miserable wretch, why then doest thou so busie thy selfe to gette and buy such thinges which thou must needes leaue by the way? why coueteſt thou to bee so rich, to ouerlode thy selfe, and trudge about so seriously, to liue poorely afterward, and die with famine in the selfsame house where thou thought'st to liue for euer? Alter this fond & friuolous purpose, seeke no abiding here, but in the place thou wast borne

borne, for let al other trash and trifles alone, ouerlode thy selfe with those iewels before named if thou canst, so shalt thou come richly home to thine owne house in heauen, there to liue honourably and blessed for euer.

Meditation 27.

Of worldly riches.

Psal. 61. *IF thy riches increase, set not thy heart vppon them,* saith the prophet Dauid: therefore the seruant of Iesus Christ ought to abhorre all such things as would withdraw him from God. Seeme not

not these worldly riches vaine vnto thee, that haue their ending altogether vayne? *The rich men haue slept their sleepe, and nothing left to bee founde in their handes*: Then doubtlesse most vaine are all those thinges, that would hinder thee from an end so much to bee desired, I meane the true passage to thy heauenly habitation. Psal. 75

Those kingdoms & Cities which the deuil shewed to our Sauiour Christ vpon the mountaine, were not true riches, but fantastical & sightly in the eie: euē so all the riches, honor, and glorie of this world, are no perfecte goodes, but fained, dissembled, Mat. 4

and

and (as Saint Iames saith)
Iam. 4. *a vapour that appears a while and in a moment is dispersed.* Then set not thy affection on such transitorie thinges, which bring nothing else but a desire of them, because few or none wrappe themselues vp among riches, but their hartes are soundly attainted with the corruption of them.

Eccle, 31. 8.9 *Blessed is the riche man, that is founde without blemish, and hath not gone after golde, nor hoped in money and treasure. Who is he, & we will commende him?* If there bee not one, in what danger are they then that lincke and fasten themselues to such folly? The
Mat. 7. way to heauen, is narrowe & troublesome, not to be found

found without the especial fauour of God: then thou rich man whatsoeuer thou art, craue thou the mightie & wonderful assistance of Gods fauour to bee thy guide, & all little enough, yet the poore in spirit find the way readily, by the very least helpe of their Lord & maisters grace.

Then if the rich will be saued, the greatest and most excellent fauour of God is needfull for them, for their perill and danger of saluatiō being so great, the meanes to obtaine the same must bee much greater: hence is it that riche men are called wicked, & the heires of euill, because they resemble the ful gorged Faulcon, that will not

know

know her maister, & turne vnto him.

Luk. 15. The prodigall sonne no sooner became rich, but he forsooke both his father & his house: necessitie & misery came & but pinched him, then he sorrowed and wold needs returne to his father: wherby we may gather that riches seperat men from God, & pouerty bringeth them back again vnto him. The children o

Num. 32. Reuben and Gad desire Moses that he wold leau thē there in the country o Iordane, where was goo feeding for their cattel: ne uer caring to go to the lan of promise. In like mane there are many that refu the kingdome of heauer promised them in perpet

al possession, for the loue of riches and corruptible goodes they enioy in this false world. If therefore thou wilt truely giue thy self to God, despoyle thee of all loue and affection to worldly thinges, because thou art busied and troubled about many matters, *and yet but one thing is onely necessary*, and if thou haue that, giue present discharge to al other whatsoeuer. Luk. 10.

Whē our first parēts were in the state of innocencie, & busied onely with spirituall consideratiō of God, they had so little minde of their bodies, as they neuer saw themselues to bee naked: they had no sooner sinned, but they discerned Gen. 3.

thei-

their nakednes & misery, & presently sought means to couer themselues withall. Paul the Apostle rapt vp to the thirde heauen, said himselfe, he knew not whether he were in bodie, or diuided from himselfe, therfore they make no reckoning at all of their bodies, that are lifted vp to heauenly thinges, where they are so busied in spirit, that the bodie is quite forgotten. This forgetfulnes is reputed a weightie consideration, and thus not to know our selues, is verie great wisedome.

The disciples of Christ being busied in the doctrine of their diuine maysster, gaue no regard to exteriour occasions, and so forgot

forgot to wash their hands when they sate downe to the table: but the Pharises minding outwarde ceremonies, woulde needes know of Christ, the cause why his disciples washed not their handes. Wherefore the seruantes of this worlde, troubled about base and slender matters, giue no attention to the great and higher: so that by trifling about bodily businesse, they want time to thinke on the affaires of the soule. Hence is it, that fruitles thoughtes are the children of riches, and the works they bring with them, doo nothing els but choake and confound the spirite. Therefore thou shalt do well in making no Mat. 15

account

account of these corruptible treasures, that thou mayest the more freely giue thy selfe to God: for thou canst not flie vppe to him, except first thou cut the corde which hanges at thy heart, and still pluckes thee backe to the worlde and vaine wealth, whereto thou art fastned with too much affection. Then not to seperate thee from the loue of Iesus Christ, seeke after his sweetnes, and despise this base worldes bitternes. Oftentimes in good and sauorie meates is poyson receyued, and they that haue eaten thereof are forthwith ready for the graue: Sweete are the riches of this worlde to such as loue them, yet vn-

der

der them is death hidden, becauſe they make a man proude and vicious, and ſo he takes them with him to death eternall. We read in Eccleſiaſticus: *He that loueth riches, ſhall receyue the reward of his loue*: & what reward that is, the Apoſtle Paule declareth, *They that will bee riche, fall into the ſnares and tentations of the Deuill*: for all creatures are alike vnto man, as man is to himſelfe. Therefore the good mind cannot be contaminated or abuſed with thinges ſo farre differ rent from it, nor can the wicked man any way help himſelfe by them. Tell mee, what helpe is abound dance of riches to this frail fleſhe of ours, which is

Eccle. 5.

1. Tim. 3.

borne

borne to die, and putrifie in the earth: they cannot defend it from the corruption whereinto perforce it must fall, a constant and good minde is that, which is not subiected to riches. The Psalmist sayth, *The* Psal. 76. *proude and rich Lordes haue slept their sleep*, but he doth not call thē Lords of their riches, because they are seruants, slaues & drudges thereto, and not maysters or controulers of their riches.

Gaine gotte with euill fame is reckoned for losse, and he is to dread it, that is affraide of pouertie. Seruants serue their maysters but to ease them of labor, cares & troubles: bad seruants then are money and goods

that not onely doo not lessen their maysters molestations, but encrease and lay more heauie loade vppon them. What els is gold, but rust, & drosse of the earth? What is siluer and precious stones, but very froth of the selfe same earth? what are our finest Veluets and silks, but excrements of vile worms? what are your purest cloth, but wool of beastes? what are your richest and most esteemed furres, but cases of dead beasts? what are painted pallaces, and great populous Citties, but meere earth? what is honor, but a winde? and in briefe what thing soeuer els in the world, but dust? Canst thou then loue all these earthly thinges, which the worlde

falsly cals goodes, when the very best of them is but a peece of vile earth? Seeke but to knowe the vanitie of these things the world presentes thee withall, and thy hart will hate to be set vpon such base matters. Aske but of the prophet Esay the worth of worldly thinges, and by this aunswere thou wilt somewhat be satisfied: *All flesh is grasse, and all the glory thereof is as the flower of the field.*

Esa. 40.

Why then, if the very best thing in the vniuersall world be man, and all the glory of man (as the prophet sayth) is but like the fieldes flower: whereto may wee compare all the rest beside, which thy self wilt confesse much inferior to man? Now here

here maiest thou learne the
some knowledge of thy
selfe, that thou being so ex-
cellent a creature, created
onely for the loue and ser-
uice of God, wilt so much
imbase thy selfe, and shewe
such want of spirit, as to for-
sake thy Creator, and dedi-
cate all thy endeuours to
such vile and worthlesse
things. Do but seeme once
to haue a holy pride in thee,
thinke thy selfe to be made
for reasō, know the nobility
& excellency of thy birth,
which thou hast receyued
frō God, loue noble things,
(I mean spiritual riches) ac-
cording to ẏ noble inclina-
tiō, ẅ God himself endued
thy royal hart withall, when
(after his owne image and
likenes) he created thee.

Consider what the value of gold and precious stones is, when Salomon (according to the saying of our Saviour) adorned with silks, iewels and precious stones, yea, *in all his glorie and royaltie, couldе not come forth clothed like one poore flower of the fielde.* And yet we account him a foole that teremeth grasse to be richer thē golde, which made the Queene of Saba meruayle at the wealth & wisedome of Salomon, but neuer a whit to wonder at the Lillie of the field.

Mat. 6

3. Reg. 10

Great is the fondnes and errour of men, that (like to thinges which onely seeme but faire) they iudge the beautie of them that are truely and really fayre indeed:

deed: and this is the reason of our peeuish appetite; when wee fancy a gaudie shew, and make no account at all of the goodly substance. Thus it happens still with vs, who (like greedy and couetous desires of we know not what) would seem heere more beautiful in our garments of golde, then the Lillie growing in the fielde: But if with the eye of truth we wold wel regard the case wee shoulde find our selues more whipt for our golden and silken garmentes, euen at mens handes that make them for vs, then the Lillie is at Gods hand, who made it: and yet all our brauery not equalling that one flowers beautie. What is sayde of the Spouse in the Canti-

cles. *Like the Lillie among*
Cant. 2 *the thornes, so is my loue a-*
mong the daughters. Loue
then true beautie, and the
rich celestiall treasures, and
neuer set thy hearte on the
filth of the earth.

Oh Christian brother,
why doest thou heate thy
blood, grow impacient and
desperate about temporall
treasures, whē thou art pro-
mised heauenly & eternall?
It is a matter too much in-
conuenient, that thou being
a disciple of Iesus Christ,
called and chosen for the
ioyes of heauen, shouldst re-
ceiue such thinges as were
contemned, euen by the
Philosophers of the Gen-
tiles. alas, alas, thou loueſt
money much, & it helps thee
but little. Admit thou hadst

in

in thy power all the treasures of the worlde, shalt thou thereby be made more young, more wise, more strong, or more fayre then now thou arte? Thou wilt tell me that by riches thou shalte attaine to many pleasures: Doo then but consider how vaine, swift and short they are, for true pleasure & delight indeede is the only repose and tranquillity of the mind. Thou wilt tell mee, that with riches thou canst purchase honour, remember then withall, that men admire not at thee, or honour thy person, but the garmentes and riches thou wearest, so then that honour is none of thine, but thy clothings.

But could men (at that very instant) beholde the poore naked beggerlineſſe of thy ſoule, they woulde hardly iudge any creature in the worlde to bee more miſerable, becauſe the true honor of man, is to be beloued of God, & not for vaine pomp, or to bee gazed on by men. Thou wilt ſay, that with riches thou cauſt gette thee friends: I thinke then they be no true friends, but falſe, & thou gayneſt nothing there by but manifeſt loſſe. Poore wretch, that thy riches which loues thee not, but deludes thee, that they who giue thee fayreſt lookes, & friendlike huggeth neereſt thee, ſhould deſire thy ſpeedie departing, for nothing elſe but to enioy thy poſſeſ-

ſions.

sions.

Thou wilt say, that hauing riches, thou canst giue almes to the poore, and doe many other good deedes: indeede these are rich mens wordes, that promise most, and performe least: but if Christ were nowe on the earth and shoulde say to them, as he did to his Apostles, *Leaue all and follow me*, he were more like to walke without Apostles, then they in any hast to parte from their riches. Ah open thine eyes (deare brother) & look on the deceytfull labyrinth wherin thou liuest, is riches, dung & dirt of the world so precious to thee? why louefelleth the louer for the thing beloued, so that he is no more his owne, but quite

giuen ouer to that he loues: ſo thou thy ſelfe valuing much more then this trashe which thou loueſt, commeſt to giue the better for the worſe, and telleſt away a precious iewell, for a matter of no eſtimation at all, euen thy hart which is Gods and none of thine, for mudde, droſſe and filth, then which nothing is more baſe.

God commands, that we ſhould loue him onely, not becauſe he hath any need of our loue, but for our owne profit. Now if thou wilt ſel thy ſelfe to God, loue him, thou ſhalt better thy ſelf by the bargaine, giuing a trifle for that which is ineſtimable, & a thing ſcant precious for y which no price can cõprehend. For true riches encreaſeth

creaseth more by diminishing couetous desires, then greedy gathering wealth together, which prooue oftentimes most daungerous to them that possesse them: & such as God hath chosen to liue with him, hee is wont to deprive of so maine a hinderance, lest their own folly ouercomming them with riches & vain prosperity, they should be blinded with the smoke of these friuolous honors, and so loose the inestimable dignities & treasures laid vp for them in heauen. Cõsider withal in how smal esteeme God himself holds these earthly treasures, seeing on a sudden, and ... the instance of Sathan ... enemy, he quite dis... sed his seruant Iob, ... one whome ... loued and

not

not a little esteemed.

Lift vp thine eyes (deare brother) and consider howe vile and contemptible worldly riches shoulde bee to thee, fasten not thy affection on such vanities, but on thy Sauiour Christ Iesus, pray him to change thy former wretched purposes, & with him that intirely wisheth and desireth thy saluation, lay hold on that which neuer will deceiue thee.

Medita-

Meditation 3.

Of true riches.

LAy vppe (*for your selues treasures*) *in heauen*, sayth our sauiour. For it is but folly to seeke preseruation of those thinges which are lost by preseruing, and found by loosing, or may be compared to the graine cast into the ground, which multiplies by losse, and being saued perisheth. If our worldly goodes be giuen to the poore, they fructifie and bring profit: but being kept vp, and no way imployed, destroy both them selues & their couetous keepers. *Loose thou thy money for thy brothers.* Mat. 6.

Eccle. 29. *brothers and neighbours sake, and let it not rust vnder a stone to thine owne perdition.* If the children of Israel had saued their Manna, it would haue corrupted and beene filled with vermine. The like may wee say of this worldes vaine riches, which are no way sooner lost, then by too much sauing them. Truely a most wounderful way is it, to enrich our selues, by giuing and dispersing abroad, yet wee repute it rather to hoording vppe, and gathering together: but if in this world we distribute to the poore, we lay vp our riches in heauen, where it wil increase, & we shall bee assured to find

We see how men send out

out money to Cittyes and
Prouinces farre off, and
their safest way to doo so,
is by letters of exchaunge:
if then thou intende to
sende thy treasure securely
before thee, and to the cit-
tie of heauenly Ierusalem:
here are letters & exchaun-
gers ready at hand for thee,
euen no other thē the poor,
which banckers & reanswe-
rers of money, are different
from those vsed now a daies
in this worlde, who when
thou wouldst haue thy mo-
ney in a farre countrey,
where thou hadst need of
it, thou must perforce sus-
stain some losse, for they wil
not pay thee so much there,
as before thy iourney thou
didst disburse out here.
But if thou trafficke with
the

the poore, they haue so certaine a banque in heauen, as thou shalt not loose the smallest myte by the bargayne, for not onely shalt thou truely receyue what thou layest out heere in earth, but an ouerplus: yea, much more then I am able to speak of. No man in this world will assure an others merchandise, except the owner wil endure some losse thereby: so that hee must pay a parte to him, who assures him but the remainder. In this custome house for the poore, thou shalt be sure of a most especial suretye euē Iesus Christ himself, who without receyuing one peny for thy assurance, will warrant thee all, nay more, thou shalt find it double encreased

creased in his heauenly treasury. Make thy banque then in this vncorruptible storehouse of riches, where not any thing whatsoeuer can wast or impair it. Hoord vppe in heauen, where thy treasure shall haue infinite multiplying: Send forth thy goods into thine owne proper countrey, among thyne owne friendes, and where thou art to abide for euer. Why shouldest thou put forth thy treasure here, the place being perillous, thy abyding vncertaine, and no profit but payne returning to thee for it? A wise merchant sendes his goods to that place, where hee hopes to make quickest dispatch, haue best sale, and endure least losse.

Too

Too ful of folly then are they, who not hauing to stay aboue two dayes in this worlde, but with the nexte post must away to the other: that they will lay vp any riches here, where they are no otherwise then as pilgrims and strangers, and make no care at all to enrich themselues in heauen, their naturall countrey and perpetuall habitation. Send then thy treasure before thee by the hands of the poore, & there thou shalt finde it ready for thee againe in their treasury, all in currant coyne, and none false or counterfeyte. As for brasse money, base and vile thinges are vsually bought therewith, but rich and great matters with golde and siluer. Let

then

hen thine almes bee in mo-
ey of good mettall, euen
money of golde, when
ou doſt it on meere zeale
nd for the pure loue of
od, then his diuine loue
ill double the value of it:
ut if in a brauery thou gi-
eſt thine almes, or for vain
lorie, it returnes to baſe
raſſe mettall, and nothing
is can be bought therewith
ut worldly praiſe, proude
pinion, and no ſuch great
atters as are the eternall
oyes of heauen. Ieſus
hriſt our redeemer hath
promiſed to him, who giues
but a cuppe of colde water
in his name, it ſhal not paſſe
vnthought on: hee woulde
haue the almes done onely
for his ſake, and commands
it to be done in ſuch ſecrete

manner

manner, *as thy left hand may*
Mat. 6. *not know what thy right hand*
doth. He that enricheth him
selfe, doth it in secrete, be-
cause he wold not be robd,
then rob not thou thy selfe
of heauens inheritance, by
Pharisaical pride and osten-
tation, but giue thyne almes
for Gods sake onely, and if
they happē to be more pub-
like then thou wouldst
haue them, or they ought
to bee, let yet thine intent
be holy and secret: for those
that giue to God, in his se-
cret store hee layes it vp for
them, and augmentes it a-
gainst the time of their ne-
cessitie.

If there were one, who
had his handes of such ver-
tue, that by touching things
putrified and corrupted in

our

our handes, coulde make them sounde, and returne to their former good estate, as also to encrease their perfection more and more: were it not great wisdome in vs, to labor for the touch of such powerfull handes? yea & vpon our knees hourly to intreat it. Such and no other are the hands of God, as of them in the scripture it is thus spoken, *His handes are full of all goodnes, adorned with rings of gold and Chrisolites*: Then for our least deed of almes, if wee put it into Gods handes, in a moment will he conuert it into a great peece of fine golde, adorned with pure Chrisolites, like the colour of heauen, where likewise for vs they shalbe made celestiall. Cant. 5

And

And as in a treasury, they vse to mingle no false mony which outwardly hath a little golde, and seemes to bee good, yet inwardly is a mixture of most base mettalles: euen so, & no otherwise are the workes & almes deedes of hipocrites, who outwardly wil appeare iust, as if they were no sinners, but inwardly haue seared and foule deformed consciences: no money of theirs comes into this high treasury, this is no banque for them, they traffick quite contrary.

And when our Sauiour said, *Lay vp treasure for your selues in heauen:* presently he named hypocrisie, aduising vs to flie from it, to the end we should send no false money to heauens treasury, but

Mat. 6.

be

be aware howe wee medled with such counterfait coin. Hereupon God will haue our alms giuen in the estate of grace, that our inwarde hart be as good as our outward worke. Therefore he that will giue almes acceptable to God, must first make a free gift of himselfe. The Apostle Paule writing to the Corinthians, but speaking of the Philippians sayth, *They first gaue themselues to God, and afterwarde distributed to vs.* And wee read in Eccles. *Haue mercy on thine owne soule, by pleasing God.* He that taketh compassion on his neighbour, hath it of himselfe first, & on his own soule, because the mercie that is extended to others, is to take originall from

2. Cor. 10

Eccles. 10.

a mans owne selfe. Then how can hee haue compassi-on on his neighbour, that hath none on himselfe? and he that is wicked to himself how can he be good to ano-

Eccle. 14. ther? *Who giueth his almes not in due time, giues the almes to God, but to himselfe it is sinne,* saith Iob, who was clothed with iustice, adding after-ward, *I was an eye to the blind,*

Iob. 29. *and a foote to the lame.* Here it appeareth Iob had mercy first on himselfe, hauing put on iustice & sanctitie, then came hee to remember his neighbours necessity. Then seeing God regardes more the hart then the gift, make cleane thy heart from all corruption and hypocrisie, if thou wilt haue thy almes to bee acceptable in his

sight

ſight, and thus ſhalt thou ſend good money (and not counterfait) into his treaſurie, if thou vſe mercy to thy ſelfe, & art the ſame within, whereof thou makeſt an outward ſhew.

Now that thou mayeſt the better knowe the true value of this money, poyze it with the weight of diuine loue: becauſe then ſhall it be more ponderous, of better reckoning and account, when it counteruayles the iuſt weight of loue and charitie. Diuine loue is that weight of the Sanctuary, whereof God ſayth, *Euery peece muſt bee poyzed by the weight of the ſanctuary.* And with thoſe ſcales muſt wee weigh the money which we offer to God, thereby to

try if it be light, or how many graynes it wants. In this case then, if wee cloath the naked, wee must trie the worke by the Sanctuaries weight: if we feed the hungry, or doo any of the other deedes of mercy, all must bee censured by the weight of the Sanctuary, for auoyding of ostentation, and worldly singularity. Therefore if our charity shall bee founde too light by the weight of Gods loue, it is no coyne for his treasury, but reputed as base & counterfeyte money: then my dear & Christian brother, whatsoeuer sinfull escapes haue past thee heretofore, begin now at length this holy and christian purpose, to make no hoorde heere on earth,

where

where it is subiect to all casualties, but send good money before thee to heauen, where thou shalt finde it double and treble encreassed.

Meditation. 4.

Of worldly wisedome.

THat which before God is foolishnes, in mens iudgemēt is reputed wisdome, 1. Cor. 2
sayth the Apostle. The world accountes him wise, that (dissembling his vices) practiseth howe to come by honor and dignity: condemning him likewise for a fool, who despiseth & maketh no reckoning of such vanities. The wise man speaking

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in the perſon of worldly men, ſayth: *We held his life to be fooliſh, and his end without honour.* Sap. 5. Contrariwiſe the world calles him wiſe, who cloaking his falſe faculties, labors with all his thoughts and ſtudy, to become wealthy and pompous, where as they that hate to followe ſuch courſes, doe find ſuch worldly wiſedome meere death vnto them. And therfore the worldlinges dooe make a ſcorne of them, as people (in their opinion) deuoide of wit: whereas themſelues, (not diſcerning the worldes fooliſhnes, that the ſeruants of Ieſus Chriſt are kindled lampes, this worlde but a wind (as Iob ſayth) both to kindle and extinguiſh) thus ſeemely Iob. 3.

ſooth

ſooth themſelues, while heauen condemneth and laugheth them to ſcorne. Therefore they that are wiſe indeed, euen for their owne ſecurity, doo hyde themſelues not caring to be regarded by any but God onely, whom they moſt deſire to pleaſe, as hauing more minde of the inward parte, then the outwarde pleaſing.

From hence it proceedeth that the wiſedome of God, and this other of the world are ſo contrary: for as the one is deſpiſed by him, ſo is the other condemned by men, and thus they that haue no iudgement at all, bande their wits againſt the Lorde of all knowledge and iudgement. When Samuel

went to annoint (as king) one
1. Sam. 16 of Iſhai his ſonnes, hee left
al them that the father moſt
eſteemed, and annointed
Dauid, who was in no repu-
tation at all among men, &
thoſe other ſonnes of Iſhai,
whom men ſo much regar-
ded and made account of,
were refuſed by God, as vn-
meet for ſuch dignity: thus
they whom the world held
to be wiſe, God reputed as
fooles, and him whom the
world deſpiſed, God choſe
to be a king. Balaam, albeit
he was a wicked man, (the
holy Ghoſt making him the
inſtrument) ſpake by his
mouth, when hee ſawe the
tents, & fields of the people
Num. 24. of Iſrael: *Oh how goodly are*
thy tents O Iacob, & thy habi-
tations O Iſrael? And when
Balaam

Balaam ſpake this, fortie yeares were ouerpaſt ſince the people of Iſrael went out of Egipte, and then their tents muſt needes bee very olde. Hereby it appeareth, that the world neuer prayſeth but by outward beautie, and exteriour paintinges: whereas God reſpecteth the inwarde onely, and what to the worlde ſeemes poore or opprobrious, is by God commended and exalted to the cloudes.

He that hath a plaint before a learned man, that hath ſkill and knowes the courſe of iuſtice, neuer greatly cares to bee condemned by an ignorât iudge, becauſe hee can recall it before this man more learned, whoſe ſẽtence is indeed worthy to be

regarded. Iudges are many times worldly men, respecters of profite, and vertuous persons are sometime tryed before them by men of slender estimation: where they are accounted but as fooles, and so all their life time must they beare this sentence, till they come before him better learned, who will doo them better iustice. Euen so princes of this worlde haue reckoned holy Martyrs to bee fooles, seeing with what prompt will they gaue themselues to death: And many wise worldlings haue held euangelicall pouertie for foolishnes, tearming them all fools and beggers that followed Christ Iesus.

A wise man of the world

saide

ſaide to the Apoſtle Paule: *Thou art a foole Paule, much reading hath made thee looſe thy ſences*: whereto Paule anſwered, *I am not mad but ſpeake the wordes of truth & ſobernes.* So Feſtus (not vnderſtanding the miſteries of the Apoſtles doctrine) tooke him for a fool or mad man, like as the world now a dayes doth the very ſame, to ſuch as knowes not, nor is acquainted with their cunning practiſes. And this is the cenſure which the worlde giues of good men, that they are ignorant and knowe nothing, but when this caſe ſhall bee tryed before the great learned iudge which is God himſelf, then it wil fall out otherwiſe, hee will condemne the worldes Act. 26

ſentence as vniuſt, deliue-
ring an other, which ſhal be
irreuocable, that worldly
wiſe men, who floriſhed in
this life, were vaine fooles,
ſenceleſſe idiots, and bragd
of that they had not. Then
let it not offend thee, if the
worlde condemne thy life,
ſeeing thou haſt ſuch a
iudge to appeale vnto, and
who will ſpeedily giue thee
comfort. Moreouer, the day
wil not be long ere it come,
when this high & ſupreame
Iuſticer will approue that
which the world reprou'd,
& the moſt curious contri-
ued policy, wil appear to be
but bare & tottered folly, e-
uen they that by wit labour
moſt to deſpoil others, ſhal
like fooles be ſhaken out of
their rags, & ſent away emp-
ty.

ty. When this fleshe that swimmed in pleasures and delights, becomes food for worms: then wil this worlds goodly wisedome bee euidently discouered, and hee who by his witte lyes most richly entombed, a poore wretch shall passe by & say: there lies the wise man, that prou'de himself a foole: was not Christ our redeemer accounted as a foole? did the worlde reckon otherwise of him, when in Herods house they clothed him in a white garment? when the great & profound wisedom of God shall bee reproued by the worlde: neuer let flesh and blood thinke to escape vntouched; but thus resolue thy self, howsoeuer thou seemest in ỹ eies of worldly mẽ

be

bee it wise or foolish, thy purpose aymeth at a world excelling all worlds, thereto thou frameſt al thy hope, directeſt all thy endeuours, thou art not of this worlde, the other thy soule thirsteth and longeth after: thus pray with perseuerance, & God will blesse thy purpose.

Meditation 5.

Of true Wisedome.

1. Cor. 3

IF any among you seeme to be Wise in this world, let him be a foole, that he may become truely wise, sayth the Apostle: becauſe the greateſt, higheſt, and very profoundeſt wisedome that is, is to be a foole for Christ, becauſe

becauſe the worlde reputes as fooliſhneſſe the true wiſedome of God, which conſiſteth in true mortificatiō & denying of a mans own ſelfe. *I am* (ſaith Salomon) *the veryeſt foole of all other, and haue not the vnderſtanding of a man in me.* Pro.30 The children of this world pretende themſelues to be more wiſe then the children of light, therefore the wiſe man ſaith, that the wiſedome of men ſhall not dwel with him, but that only which is of our Lorde Ieſu Chriſt, and by the world is tearmed folly. When a Captayne that hath learned ſuch excellent knowledge, as thereby hee takes vppon him a meruellous and dangerous warlike enterpryſe: ſhall they that vnderſtande

little

little or nothing in such affaires, esteeme that Captain a vain man or a foole? Hereto answereth the wise man:

Sap. 5. *Because the diuine Wisedome exceedeth all our capacitie, it is called follie*, thus is it replied vnto in the person of the worldly man. Moyses being in Egipt, was very wise and eloquent, but speaking afterwarde with God, he confessed himselfe to be a stammerer, for the great-

Exod, 3. est wisedome of the worlde is dumbe and silent in the sight of God.

Salomon was most wise, neuertheles, in comparison of the high wisedome of God, he said of himself, that he was the veryest foole of all men. And he only knows sufficient that despiseth the world.

world for Gods sake, and he knowes enough, that knows how to humble himselfe: all other knowledge els in the world beside, is meere ignoraunce and follie. In true contemning thy self, consists the height of the knowledge of Christ, for no other knowledge may bee compared therwith. Admit thou didst perfectly know all the liberall artes, little or no profit canst thou get out of them, but such as appertaines to this world onely, for if thou knowest no parte of thy selfe, thou goest like a vagabonde, euen by bare knowledge of outwarde thinges, and yet of thy selfe thou knowest iust nothing.

Blessed is the soule that

that is filled with the wisdome of God, and blessed is hee, who learnes by him to know, and standes at defyance with the world in that pointe, for more worth is one droppe of diuine knowledge, then high, full and deepe seas of worldly wisedome.

In this Schole then hast thou to study both night & day, there maiest thou learn to be truely mortified: and looke how much thou didst know in this vallie of misery, so much more shalt thou then be ignorant, and dead to this world.

Iacob, after he had wrastled with the Angel, remayned lame of one legge, and
Gen. 32. was called *Israel*, to wit the man that saw and preuailed with

with God: signifying thereby, that he who will see and know God, must quickly become lame to this world, and that hee may truely tast of God, let him emptie him selfe of al worldly cares and cogitations, then will God come dwell in him, & fill his soule with aboundance of all goodnesse, that he will be so strange to the world, as if hee had neuer knowen it.

Herehence it grows, that when thou beholdest wordly men so earnest and diligent in getting temporal riches together: thou wondrest that they bruise not their bones, breake their legges or armes with diuers perillous hazardes, which in their heat of greedie de-

sire

ſire they wil put themſelues vnto, wherein thou mayeſt bee very quickly anſwered, becauſe they haue no knowledge of God, and ſtande ſo farre out of his ſight, as they neuer care whether they euer ſee him or no. But holy and vertuous men, whoſe eyes waite on God, as the handmaids on her miſtreſſe, in the Prophets compariſon by Iacobs knowledge, that they haue him for their Lord and mayſter: they halt downe right to worldly occaſions, and their names are chaunged as Iaacobs was, yet ſtill the worldly wiſe call them nothing but fooles, when themſelues wil neuer appeare ſo wiſe in Gods ſight.

When the ſuperior part of

thy

thy ſoule ſhalbe filled with the wiſedome of God, as is the face of the Moone turned toward the ſun, that her other parte which reſpectes the earth, remayneth voide and without light: in ſelfe ſame eſtate ſhall the inferiour part of the ſoule be, when it is directed agaynſt worldly affayres. *The foole* (ſayth Eccleſi.) *chaungeth as the Moone*, becauſe leauing the diuine light and brightneſſe of the Sunne of iuſtice, hee is turned towarde inferiour matters on the earth, ſo confuſed to heauenly wiſedome ſeemes that of the world. *Moiſes* Serpent deuoured all Pharaohs Magitians Serpents: for the wiſedom of God wil deuour, deſtroy & cõſume al worldly

Eccle. 27.

Exod. 7.

worldly wisedome.

God in the olde law promised riches, & other things whereof men are very desirous: yet for all that, there were but fewe conuerted to the Iewish, and true worshipping of him. Afterward whē the Sauior of the world came, and promised to men nothing but persecution, trouble and trauayle, well neere al the whole conuerted to him. The wisedome of God is so great, that hee electes the weakest thinges, making them to confounde & ouercome the stronger, whereby the simple shall vanquish and put down the great Clearke, for all things are subiect to the wisedome of God.

It is a manifest thing, that the

the wisdome of God hath ouercome the worlde, by poore, meane and vnlerned men. If thou shouldst see a fayre & excellent portrayture, painted with liuely & perfect colours, if afterward there should likewise come a rare and most skilful painter, who with a coale onely should drawe vpon a wal another figure, that in beauty and excellence should go beyond the other: tel mee, wouldst thou not wonder at it? Why, the worlde conquers a Cittie by huge forces and armies of men, and thus doe *Princes* get themselues the victorie. But the wisedom of God euen with a coale, that is by poor fisshermen, silly soules, and those of meanest degree, hath

hath made a conqueſt of all the world as it were.

The wiſedome of Ieſus Chriſt, inſtruc̄es vs to deſpiſe the world, & all thinges therein contayned, yet the
Pſal. 143 world cals him bleſſed, who is riche in poſſeſſions: but Chriſt in his high wiſedom giues that felicity to pouertie, calling them bleſſed,
Mat. 5. *which are poore in ſpirit*: what thing is further off from humane wit, then to kil death by dying the death? or what caſe more ſtrange, then to pleaſe and appeaſe God by crucifying his onely begotten ſon? & who would think that the aſſurāce of al mens liues could not be had, but by one mans death firſt vp̄ō the croſſe? this in the worlds eye ſeemed impoſſible, and

yet

nothing more true and certaine. Learne then (deare brother) to haue this wisedome with thee, and say with the Apostle Paule, *I confesse, I knowe not any thing if not Christ crucified.* 1. Cor. 2.

Why are mens eyes placed in their head, but onely that they shold haue cõtinual regard to their head, ẅ is Iesus Christ: if thou lookon thy feete, which is the world, thou hast no mind of thy head, & then thine eies auaile thee not. Look vppe then to thy Sauiour and redeemer, feare no stumbling blockes that may lye in thy way: if thy purpose be on heauen and heauenly thinges, hating the world with all her vaine allurementes, hee wil leade thee

by

by the hand, that thy feete ſhall not falter, he will put ioy in thy hearte, that no dread ſhall diſmay thee, & comfort in thy ſoule, that hel ſhal not preuaile againſt thee.

Meditation 6.

Of worldly ſtrength and true ſtrength both in one.

Eſa. 13

Wil bring down the arrogancie and pride of the ſtrong, ſayth God by the Prophet Eſay: which the holy womā Iudeth remembring, ſaid in her prayer to God: *Humble them (O Lord)*

Iudit 6. *that preſume on themſelues, vanting and glorying in their owne*

owne strength. What greater vanitie is there, then a man being so frayle and weake, to presume or think he hath any strength at all? Wherefore God is wont to abate this proud humor, by ouerthrowing the very strongest imagination, with some occasion which he least esteemeth.

The Apostle Peter presumed on himselfe, that though all men else should bee offended, and forsake their mayster, yet he would dye for him, & neuer leaue him: but what became of this great brauado? he was no sooner askt a question by a simple seruant of the house, but then with oathes and protestations, he neuer knewe the man, here was Mat. 26.

proud ſtrength quickly ouerthrowen. This cauſed
Exod. 8. God, that hee woulde not plague proud Pharaoh with Lyons, Tygers, and other ſuch fierce beaſts: but with Frogs, Graſhoppers, Locuſtes, Flyes, Lice and ſuch like ſmall vermine, to the ende that hee might knowe howe vaine was all his ſtrength and arrogancy.
Benhadab Kinge of Syria,
3. Reg. 20 knowing no end of his own ſtrength and valour, went againſt Samaria with two and thirty kings, as alſo with a moſt powerfull armie, & to the K. of Iſrael hee ſent this proud meſſage. *My gods doo ſo & ſo to me, if the duſt of Samaria be enough to all the people that followe mee, for euery man a handfull.* But God

chastized the pride of this Gentile, ouerthrowing his huge armie, and by twoo hundred and thirty soldiers slewe an infinite number of them. Then Benhadab gathered a newe strength of men, & returned again with his former proude resolution: but in one day there perished of them an hundred thousand. Did not Goliah in like manner vaunt of his puissance & strength? yet God, by the hand of a poore yong shepheard, that neuer bare armes, tooke down his proud stomacke, & with his owne sword made his head be smittē off. With no lesse pride & arrogancy did Holophernes, Lieutenant generall to the K. of Assiria, besiedge Bethulia w a mighty Iudit. 15.

Armie: yet by the will of God, a woman cut off his head, and confounded the hoſt of k. Nabuchadnezzer, as ſhe (giuing thanks to God for her victorie) thus ſing-

Iudit. 13. eth. *The high and proud truſters in their ſtrength were not ouerthrown by the young men, but by Iudith the daughter of Merari, whom God made able to do it.* In like manner were Sisera, Senacherib, & the Gyantes of the lande of Canaan deſtroyed, and all thoſe that vainly preſumed on their ſtrength, which made the Prophete Dauid ſay in his Pſalme: *The king is not ſaued by the multitude of his forces, nor the mightie*

Pſal. 33 *man deliuered by his great ſtrength:* for the ſtrength of bodie fayleth very much if

it

it be not holpen by reason and vnderstanding. Sampson was a man strong and valiant, but being not gouerned by the counsell of reason, he brought himselfe into miserable slauery, by falling into the handes of his enemies. Let no man then glory in the strength of his body, but rather let him desire the strength of the soule: because the certainty of strength, and valour consisteth in carrying an equall courage, as well in aduersitie, as in prosperity, & hee onely is valiant, that in prosperitie is not puffed vppe, nor in aduersitie pulled downe. Iudit. 16.

The diuine wisedome saith: *That knowledge is better then fortitude, and better* Sap. 6.

is a wise man then a stronge man: for bodily strength God hath giuen to beastes, but strength of the mind is giuen onely to man, and this vertue appeareth in a well setled soul, that with strong hande can resist all mishaps whatsoeuer. How art thou valiant, if for euery little occasion thou suffer thy self to be ouercome with anger? wilt thou extoll thine owne valour, and yet threaten them that iniurie thee? If one contrary thee, and say thou art not courragious: this presently is an especiall wrong to thy reputation, and by no meanes it may be endured. Fonde foole, this heate declares indeed that thou lackest no valour in thee, he told thee but truth,

and thou art not angry, for manhoode consistes not in smiting, but sufferance. I pray thee tell me, what gallant man of strength art thou, that will bee wonne with a worde to bee angry, and wilt loose a whole tenights sleepe for a little conceyued displeasure? Thou hast not one minutes assuraunce of thy life, thou mayest dye euen in this heate of thine anger: what helpes thee then all thy fiercenesse and threatnings? What is become of the strength and valour whereof thou madest thy brags? Can all nowe defende and keep thee from a little poore worme?

Oh vanitie of vanities,

that a peece of clay, a miſerable ſinfull man, fraile, weake, ſubiect to all infirmities, ſhould preſume and make ſuch boaſt of his ſtrength, that cannot reſiſt a poor wormie from feeding on him in his graue: while this luſtie gallant liueth hee is offended, nay conquered by many of theſe ſmal creatures, as flies that ſting his face, and hee cannot reuenge it, Fleas that moleſt him in bed, and hee cannot helpe it, wormes that deuoure his entrailes, and hee cannot redreſſe it: now when hee lyes in his graue, wormes muſt eate him, and he cannot withſtande it, for it is written, *VVhen a man is dead, he is but food for Worms and ſerpents.* Where nowe

is

is this boaster of his strength: pull downe that lofty opinion of thy valour, and say, that sufferaunce is the best staffe of thy strength.

The lightning burneth and consumeth all thinges on the earth, excepte the Laurell tree, and that is no way hurt with the fires violence, no more then the iust man is in the fire of tribulation: true vertue then is that godly Laurell tree, which is alwaies greene and neuer hurt or impayred by any affliction.

Nowe what is the chiefest pride of this strong mans strength? forsooth hee must pocket no wrong, endure no thwarting words, and withall, hee will reuenge his iniuries himselfe. There are

three things which God onely reserueth to himselfe, and will haue no man be so bold as to meddle with any of them. The first, iudging the intention and thoughts of our neighbours, whereto his owne saying is agreable: *Iudge not others, and you shall not bee iudged*: the Father hath giuen to the Sonne all power of iudgement. The second, is honor and glory conformable to his own saying. *To no one wil I giue my glory*. The third thing which he reserueth to himselfe, is vengeance; *Vengeance is mine*: let him then beware, that will take from him any of these three. Then more then meere foolishnesse is it to seeke reuenge, which alwayes bringeth

Mat. 7

Esay. 48.

Deut. 32.

with

with it ỳ losse & hurt of our neighbour, beside, it is great vanitie to heale his owne wound, with drawing blood of another, for a reuengeful man seekes his owne helpe by anothers harme, and to assure his owne health, by another mans infirmity: which (in briefe) is nothing else, then seeking water in fire, sweet grapes on thorns, and figges on thistles, therefore thinke thy selfe a very vayne man, and the matter altogether impossible for thee, by another mans griefe to allay thine owne anguish.

Great folly is it beside, that a man will reuenge himselfe to his owne losse: for hee cannot doe the least harme to his neighbours

bours bodie, but hee doeth much more to his own soul and conscience. It is written in the Prouerbs, *Say not thou, I wil render euill for euil,* Prov. 20. *but trust in the Lord, and hee will deliuer thee*, from perill of body and soule in hel fire, whereof thou art assured to taste, if thou take the Lords office out of his hand. Stand not on thine owne defence, sayth the Apostle, but giue way to anger, not prohibiting lawfull defence of a mans owne self, but forbidding reuenge, vnderstanding this place reuenge by the worde defence, as in the booke of Iudith it is written, that Nabuchadnezzar Iudit. 1. sware to defende himselfe against al nations, where the holy scripture vnderstandeth

deth by defending him self, reuenging himselfe. Therefore such as reuenge themselues on their enemies, fall into Gods reuenge, & shall be punished as mightie sinners. Hath another man offended thee, and art thou angry at it? How often hast thou offended God and neuer beene sory for it? if our pittifull God shold reuenge one weeks offences of thine, long since hadst thou beene where there is no redemption.

Hearst thou not that what measure you mete to other, the very same shall be mete to you agayne? and as yee handle others, so will God handle you? Remember, that in the same place, wher the dogs lickt the blood of Luk. 6. 2. Reg. 11.

inno-

innocent Naboth, they likewise lickt the blood of guiltie Achab. The sonnes of Iacob, because they were cruell to their brother, were afterwarde afflicted in Egipt, as themselues confessed, saying, *Wee iustly suffer this, because we sinned against our brothers bloode, and when he intreated vs, wee woulde not heare him*. Pharaoh woulde needes drowne the children of Israel in his waters: God paide him againe with the selfe same coyne drowning him afterward in the redde sea: The serpent that brought man into the state of misery had his punishment to creep w his bellie on the earth: & because out of his mouth came the deceit, he had no other foode but earth assig-

Gen. 42.

Exod, 1.

Exod, 14.

Gen. 3

ned

ned him, which before was curſed for the ſin of mā. The womā likewiſe who had eaten of the forbidden fruite, had her puniſhment alſo appointed by fruit, *That the fruit of her wombe ſhoulde be brought forth in pain & heauines.* Gen. 3. And becauſe the man ſinned eating, God limited his penalty by eating, ſaying: *Thou ſhalt eat thy breade in the ſweate of thy browes.*

Thus as the offēce is made God will haue the chaſtiſement anſwerable thereto, & he y wil haue no compaſſion on his neighbour, God will deny compaſſion to him: thē reuenge thou thy ſelf on thy neighbor, God will reuenge himſelfe on thee, but if thou be benigne and mercifull to him, God wilbe much more

benigne

benigne and mercifull to thee, for he that cannot lie, said: *Bleſſed are the merciful, for they ſhal find mercie*: leaue al reuenge then to the hand of God, becauſe hee ſhall cõmit high treaſon againſt his king, that ſhall vſurpe the kingly authority & commande through his iuriſdiction what is forbidden him. Then truſt not to thy ſtrength, take not thy Lord and mayſters office from him, humble thy purpoſe both in the one and other to him: ſo ſhal he make thy foes thy friendes, thy hurt thy help, thy mindes former diſquiet, thy ſoules eternall pacification, al ſhal goe well with thee, euery thing comfort thee, & God thy God dwell euermore with

Mat. 5.

with thee.

Meditation 7.

Of worldly beautie.

Beautie is vanitie, Prou. 31:
sayth the wise man in the Prouerbs: therefore if all vanitie ought to haue no account made thereof, bodily beautie (as the very vaineſt thing of all) ought leaſt to be regarded. For among al the idle affections in men of this worlde, and which thou (as a faithfull ſeruante of Ieſus Chriſt) ſhouldſt flie from: is this bodily beautie, wherewith many men are beſotted, & they that haue it are made proude

proude, themſelues knowe not of what. The fair beautifull lockes of Abſolon, to what ende did they ſerue him, but to bee the inſtrument of his owne vnhappie death? For whatſoeuer beauty God hath endued vs withall, is (by looking theron) to conſider him the better, that hee is more faire then all fayreneſſe whatſoeuer: becauſe the inuiſible
Rom. 1. thinges of God (according to the Apoſtle *Paule*) are knowne by the viſible, and knowledge of the creature, bringes vs to vnderſtande what the creator is. As when a man in trauelling on the way findes a vayne of water in the water: and by following his courſe, comes at length to the maine

mayne heade or ſpring: ſo when we meete with any beautifull bodie wee ſhould followe the perfect regarde thereof ſo farre, till wee are arriued at the eſpecial point and ground worke which is God himſelfe, for from him all beautie hath originall. And as a ſilly childe, beholding gilded letters and gaudy pictures in a booke, by inſtinct of nature delightes to gaze thereon, being not able to reade what good doctrine is elſe contayned therein: (to in all reſpectes) I wold not haue thee follow this example, becauſe there is great difference betweene thee and a child. Thou art a man capable, when thou lookeſt on the booke of corporall beautie, reade,

and

and consider well what is written therein, thou shalt finde one or other sentence there, which plainely commands thee, to loue and reuerence the maker of that beautie, & in all Gods creatures beside thou shalt finde the like sentence.

For the creatures of God are as spectacles to man, not seruing to see himselfe in them, but to behold other things of more weyght: then set not a creature before thine eyes, to regard eyther it or thy selfe therein, but learne in that glasse, to see, know and loue the maker of thee, and all creatures whatsoeuer. *Wo to you* (saith the Prophet Esay) *that wonder not at what God hath done, nor consider the workes*

Esay. 5.

of

of his hands: for not dooing this, the roundnesse of the earth hath fought against fooles, because their vnderstanding hath been but imagination. With iudgement we looke vppon a creature, by the knowledge of whose stature and beautie, we may come to the knowledge & excellencie of the creator. For what can wee discerne in one creature, that is not in another? perhaps some one is more faire, and therefore draws thy affection the more thereto: the more especially (if thou wert wise) wouldst thou bee enflamed with loue to ỹ creator therof. Because if thou delightest in beautie, without referring it to God, thou shewest thy selfe a vaine foole:

for

for the beautie of all the creatures in the worlde, is not like one drop of water to the maine Sea, in respect of his incomparable beauty that made them, and this were more vanitie, then if thou shouldst fall in loue with thine owne fayrenesse. Tell mee one thing, doth not thy beautie proceede from thy soule? Take thy soule from the body, and all thy beautie hath soone lost his splendour, because the soule is that which giues life to the beautie of the body: then if thy body seem faire, so much the more oughtst thou to loue thy soul, for being the cause of thy bodies beauty. If the presece of the soul, be ỳ reason of thy fairnes, thou maiest firmly then

beleeue, that the same soule hath in it more excellent beautie, then thou art able to conceiue: for in the soule consistes the absolute beautie, to which all other is but a shadow, and fadeth in a moment. Then neuer stand vppon the shell or rinde of beautie, nor wonder at the exteriour apparaunce: but passe on a little further, fixe thine eies and thoughts vpon the pith or mayne matter, and loue the beginner of so goodly a forme, as the onely foundation, and most worthy to bee beloued. Trust not to that beautie, which is soone altred with euery small infirmitie, for our dayes run on, nay swiftly flie, youth quickly steals away, and death or old age

layes

layes present hold on vs: & then who will regarde our glittering lookes, or the very pureſt beauty that can be ſeene in our faces?

When our bodies ſhall looke yellowe, meagre and leaden coloured, our eyes fearefully ſhronke into the head, and euery parte hard fauoured, that ſeemed before ſo fayre: then our outwarde trueth of beautie wil appeare to bee but counterfeytly couered, and falſe deceite hid that which was no deceit, ſo that it may very well bee tearmed a fayre fraude diſcouered. Fyre burns none but them it toucheth, yet beautie enflames them that ſtand alcof frō it, pride is her companion, and in very ſhort time ſhe learneth

neth to tyrannize: blinding mens eyes with a vayle, snaring their feet, and clipping their wings, that they shold not know truth, follow after vertue, flie vp with their mindes to regard chiefe occasions: whereby may be gathered, that corporall beautie is forgetfull of reason, and very seldome doo beautie and true vertue agree together. The Prophet Esay compares bodily beautie to grasse, saying, *All flesh is grasse, & all the glory thereof like to the flower of the field.* Esay. 40. The grasse being mowen downe, the flower falleth, to day beautiful and green, to morrow barren, dried vp and withered. In the morning the flower is fragrant, at night robde of all sweetnesse:

neſſe; with like ſpeedineſſe paſſeth on youths freſhnes, and his glory is as ſoon gon, as the great meddows beauty is changed.

Psal, 90

The Prophet Dauid ſpeaking of mans life, ſayth, *He groweth like the graſſe: it growes vppe and floriſheth in the morning, but in the euening it is cut down & withereth.* Wonder not then at this falſe worlde, which at the firſt ſight ſeemes ſo fayre and goodly: but proceede on further and conſider more highly: when thou lookeſt on a goodly man or woman, think but what duſt, aſhes & filth is hidden vnder that painted proſpectiue, in what eſtate it is now, and what it will be when breath is gone out of his noſtrilles. If thou

purpoſe

purpose to haue any portion with him, that is true beauty indeed, & without whom there is no other: Cast off al conceit of this worlds beautie, adorne and decorate thy soule with that which is not vayne, corruptible, false and transitorie, altred by the ayre, chaungde with euery ague fitte, and in deede nothing to bee lesse esteemed: but cleaue to this resolution, that heauen is thine inheritaunce, there is the beautie of the Cherubines, there the bright face of glory, and there and no where else is any beautie: purpose this in thy soul, perform it to thy vttermost, & more will not God exact at thy handes, because hee respects ỹ wil, not the work, the

harts zeale & loue, not the lippes labour, thus is hee to be pleased, and thy owne soule profited.

Meditation. 8.

Of true beautie.

Cant. 4. THou art al fair, saith Christ to the soul redeemed by his blood: for the beautie of the soule is that which neuer fayleth, but continueth the same in heauen, and this is true beauty, which by infirmity or death can neuer be impayred. The bodies beautie short, momentary and corruptible, but the soules euerlasting, & such is this true beauty: that

that it exceedeth all beauty the world can afford, and by how much heauen is fayrer then the earth, by so much is the soules beauty beyonde all other thinges whatsoeuer.

If we could beholde this beautie with our bodily eies, wee woulde despise all other beauty vnder heauen: for so exceeding great is this beautie of the soule, that it is in grace and fauor with God. This was one of the reasons, why God woulde not permitte vs to see the beautie of our soules, least we shold thereby growe full of pride and vaine glorie, when wee did beholde such admirable beautie: and this was the selfe same sin, for which the

Angelles were caſt downe from heauen, wherein wee offending, ſhould likewiſe be deiected, when we ſhold ſee our ſouls ſo fayre, ſo ſurpaſſing all thinges elſe, wee would grow enamored with our ſelues, & waxe ſo proud & haughty, as we wold ſcantly afforde our bodies neceſſary nutrimēt. Contrariwiſe when thou beholdeſt the ouglines of thy ſoule, being defiled and polluted with deadly ſinnes: I think thou canſt take ſmall pride in it, being in ſuch a pittiful & lamentable eſtate: for nothing makes a man ſo foule & deformed, as ougly ſin doth, were the body neuer ſo fair, blacke ſin doth diſgrace it: if then thou loueſt ſo much vayne bodily beautie, then learne

learn a little somwhat to respect thy soule, which being faire of it selfe, makes al the body beautiful, and giues it that glory in heauen, which thou canst neuer attain vnto here in earth.

If there were a water of such vertue to bee founde, that if a man washed him selfe therein, for three daies onely wold make him most lothsome, and afterward to be more young, freshe and fayre then hart could desire: What woman is there but would gladly wash her selfe with such a water? willingly yeelding to bee fowle for three dayes, that for euer after shee might bee so beautifull: Wouldst thou then be truely fayre for euer? Washe

thy ſoule with the water of teares and vnfeyned repentance, humble thy proude body with abſtinence, faſting & prayer: what though for three dayes ſpace in this brittle life thou be infirme, ſickly and weake? for euer after thou ſhalt bee a moſt glorious Angell in heauen, thy three dayes deformity heere ſhall make thee perpetually bleſſed there, that which darkened and obſcured thy beauty in this life, ſhall make thee there like the Sun to ſhine with moſt true radiance, as no eye hath ſeene, nor no tongue can tell the perfect excellence therof. What though thou be now old, withered, lame & miſhapen? if thou wilt here adorne thy ſoule with vertue

tue, thou ſhalt ariſe young, fayre, white, and coloured like an Angell: Where on the contrary, how fayre ſoeuer thou ſeemeſt in this life; if brutiſhly thou doeſt defyle thy ſoule with ſin, thou ſhalt ariſe to the generall iudgement in ſuch ougly & monſtrous forme, as there is no painter in the worlde can portrayte a thing more lothſom, then the ſight-killing preſence of thy wretched bodie.

Buſie then thy wittes to beautifie thy ſoule with ſanctified vertues, and get the beautie thou ſhouldſt moſt of all long after, which is of more value then thou canſt imagine: for ſuch a glorious body is ſo perfectly cleare and beautiful, that

if God woulde permit our ſinfull eyes but to beholde ſuch a bodie, we ſhould bee ſo abaſhed & amazed there-at, as wee ſhould mind neyther eating, drinking, ſleeping, or any thing elſe belonging to this life, but altogether ſtand rauiſhed with contemplating ſuch a glorious ſpectacle.

Art thou then ſuch a louer of beautie? beſtow that affection on vertue, which makes both the body and ſoule ſeeme ſo excellente. Thou art ennamored on this outward beauty, which beares but the bare name, and hath none of the true nature: Wert thou yeſterday young, delicate, freſh and fayre? to day thou art olde, gray hayred, grimme, and

and toothlesse, then whether is thy fresh youth gon? euen nipt off like a flower, borne away with the wind, aches & diseases laye hand-fast on thee, then death sweepes away altogether, & this becomes of the body which was earst so beautiful. Bodily beauty is vayne, and a manifest deceit neuer knowen but by the foolish, & condemned by the wise. The beauty of the forbidden tree made our first mother Eue offend: The beautie of the daughters of Caine caused the destruction of the world by the deluge: Bersabaes beautie made King Dauid sinne haynously: Thamars beautie likewise procured Ammon to bee slaine after hee had

Gen. 3

Gen. 6.

2 Sam. 13

had sinned, whereon ensued
2. Sam. 13 great war and much harme.
How did Holofernes loose his head, and the powerfull Army of the Assirians ouerthrowen, but by the exceeding beautie of Iudith? For as the scripture speaketh of her; *Holofernes was ensnared with her godly beauty.* The luxurious olde Iudges perished by the beauty of Susanna, and Dinaes faire face
Iudit. 13. caused the ruine of Sichem.

Sundry euils & mishaps, as we reade in many places of the Bible, haue ensued through this regard of corporall beautie: Neuertheless, this false shaddowe is stil so respected by men, as they care not to infect their soules with foule, leaprous staynes, which takes his originall

ginall onely from this painted infection. Then deare Christian brother, by so many forepassed examples, learn thou to be more wary, couet thou for the eternall beautie of the soule, and let this wind of vanitie passe on vnregarded: if this diuine purpose be entirely embraced, all other beautie will seeme foule deformitie in thine eyes, and this bee the onely obiecte of thy vertuous desires.

Medi-

Meditation 9.

Of worldly honour.

Eccles. 7. *SEeke no soueraignety ouer men, neyther procure to thy selfe honour, or the seat Regall,* counceleth Ecclesiasticus. They that seeke to flie higher then their wings wil beare them, endaunger themselues very much, and they had neede to haue their heads not giddy, but wel setled, least they fall to the earth, and bruse themselues in peeces: therefore if thou be angry with worldly honors, it were requisite thou shouldest haue great

great vnderstanding, and e-
specially to make God thy
friende in all thine affaires,
least thou slip beside thine
honor into hell fire, for such
high places are perillous,
therfore beware of them. *A thousand* (saith Dauid) *shall fall at thy left hand, and tenne thousand at thy right hande:* Wherefore more are they that perish at the right hand of vaine honour and worldly felicitie, then they that dye in humilitie and lowe estate. The felicitie of worldly men is a curse without chastisement, and a stroke of God neuer vnderstoode: then lift not vp thy selfe to sitte in honors seat, because more perilles attend theron thē thou canst iudge of. Psal. 91.

The.

The madde man hath a world of imaginations in his head, and if they ſhould not weare away of themſelues, they would bring him into infinite dangers: leaue then the idle thoughts of honour, which builds Caſtels in thy brayne, becauſe if thou rid not thy ſelf of them, the life of thy ſoule will be in danger of periſhing: caſt from forth thy mind (I ſay) thoſe too high preſuming opinions, which ſucke thy blood, and make thee too much hart ſicke, for thou canſt neuer be throughly ſound, till thou bee free fró that ougly monſter of imaginations. Our Sauiour Chriſt fled away, when they would haue made him a King: yet who could better rule & gouerne men,

Ioh. 6.

men, then he that had crea-
ted them? Notwithstand-
ing, he tooke humane flesh
vpon him, not onely to re-
deeme men, but beside to
teach them, howe to flie frō
worldly honors, after his ex-
ample and instruction, in
refusing to be made a King,
whereby he gaue to vnder-
stand, that many perils are
hidden vnder worldly pre-
ferments.

Saul first hid himselfe be-
cause he wold not bee king; 1. Sam. 10
but being installed, hee 2. Sam. 15
forthwith waxed proude, &
would be honoured by the
Prophet Samuel: so that it
is a dangerous thing to deal
with honor, as hath euident-
ly beene discerned by the
fall of many. When King
Dauid was in the heyght of
honour,

honor, repoſing himſelfe at pleaſure in his pallace, then did hee offende moſt greeuouſly: whereby wee may perceyue, that when men mount to loftie honours, then preſent perill attendeth on them. There are many men lifted to honor, who to maintaine the good conceit they haue thereof, will not feare to diſpleaſe God, & defame their neyghbour: yea rather then to repayre their neighbors fame again, with any vayling of their owne aſpired promotion, they will aduenture body & ſoule to the deuil, ſuch is their affectiō to this worlds vain honor. *Among the chief* Ioh. 12. *Rulers* (ſaith S. Iohn) *were many that beleeued in Chriſt: but becauſe of the Phariſeis they*

they durst not confesse him, lest they shoulde bee cast out of the Sinagogue. For they loued the glory of men more then the glory of God. Such an estate (in mine opinion) is most lamentable, when men are so ouercome with regarde of worldly honour, that they will rather loose their owne soul, then one inch of their height in this worlde. Pylate condemned the Sauior of the whole world, although hee knewe him to bee most innocent, yet hee must not loose a iotte of the honour wherein hee was installed. Full well did Pilate knowe, that through mallice and enuie they deliuered him vppe into his power, and though in outward shew he pretended and sought his deli-

Mat. 17.

deliuery, yet he heard them no sooner say: *If thou let him go, thou art not Cæsars friend,* but Pilate would be friend both to honor & himselfe, for such an office he thoght was wel worth the holding. Thus the onely Lord of life must be sentenced to death, for feare of Cæsars displeasure, all iniustice must bee committed, yea, God himselfe highly wronged, rather then worldly pompe must be lost, or great mens fauor diminished.

1. Reg. 12. Ieroboam king of Israel, to maintayne himselfe in the honour hee had gotten, made golden calues, and drewe the people to idolatrie: Euen as Herode caused the innocent young infants to be murthered, thinking

Mat. 12.

king

king among them to kill Christ, so to bee assured of his owne honour and kingdome. The like did Caiphas the high Priest, with those of his councell, concluding on Christes death, for preseruation of their owne authorities: neuer fearing the comming of the Romanes, who despoiled them of all the worldly dignities they had. If thou didst truly knowe in what hell of life they liue, who are preferred to worldly honours: most gladly wouldst thou hate such a vaine & idle dreame, which bringes care and molestation, but nothing else that may be tearmed good.

Hast thou not seene in some triumph or solemne showe, a statue or image of a man

man or woman, repreſent-ing (by memory of ſome former predeceſſor) the preſent action then to bee ſpoken of. How curious is the deuiſer in furniſhing this Antique? of this freende borrowing a veluet gowne, of another a chaine of gold, & ſo of diuers perſons ſupplying his ſundry neceſſities? No ſooner is the ſhew ended and the beholders gon, but the puppet is ſtript out of all his brauerie: and whereas he ſeemed goodly before, now ſtands he naked and of no account at all. No fitter compariſon can bee made of this worlds honor, thē by this image or ſtatue, for when a man is once poſſeſt of that vaine-breathing word, & while the ſhewe of

enter-

enterlude of this life lasteth: of the excrements of the poore silke worme hee borroweth his veluet gowne and braue apparell, of the earth it selfe his chaine of gold, and iewelles, so when the shewe is ended, that is, when life is once past ouer, his wretched carkasse lyes like that despoyled statue, robde of all his gaye attyre, and no more remembred, then as if it had neuer beene.

When Adam was in so great honour in Paradise, Gen. 3.
then fell hee to sinne highly: Contrariwise, after that Iob had beene buffeted with many tribulations, and afflictions, euen to the Iob. 1.
meere losse of patience and offending of God, yet for

all

all these mightie disturbances, he woulde not sinne against his own soule. Adam in his great dignitie was obeyed of all: but Iob sate on a dunghill of filth, and forsaken of euery one: yet the ones loftie estate shewed him but the way to sinne, where the others humiliation preserued him in safetie. Hee that standes on a high tower, if his foote but slippe is in danger of a shrewd fall: so consequently in greater perill are they that stand on the bridges of loftie buildinges, then they that sit in securitie vppon the plaine ground, for in the low estate is no cause of dread, which makes that sloth (the father of all wickednesse) raignes more amongst the great &

mightie men of this world, then in them that are poore and ſo deiected. Great men cõſume their time idlely, in ſports and ſenſuall delights, liuing as they liſt, and feeding delicately: which is more diſpleaſing in the ſight of God, thẽ the courſe of their life, who liue by their labour & dayly ſweat, therefore they that deſire to liue eternally, abaſe themſelues in this worlde, that they may be exalted in the world to come.

The Merchant man that trauels for his dayly maynteuance, buyes his wares at the beſt hande, where hee may haue moſt choyſe, and ſelles deere afterwarde, to make his moſt benefite. If thou wouldſt trauaile to

heauen, which is thy beſt way for traffique, goe the directe way that leadeth thee thither, and mind not ſuch wares here, as will returne thee little or no profit at all. In heauen is greateſt aboundance of honors, proſperitie, riches and pleaſure, then take mine aduice, ſtore thy ſelfe with ſuch commodities as fitteth that countrey, there thou ſhalt be wel paide, and ſell at thine owne pleaſure, fayth, hope, charitie, perſecution, teares, almes deedes, faſting, prayer and repentance, theſe are the merchandiſe thou muſt bring with thee thether, for there is no vent for other worldly vanities.

If thou come well prouided of theſe commodities, thou

thou ſhalt bee a welcome man to that countrey, thy ſtore will there encreaſe, & thou wilt quickly be honorable. But if thou labour in vayne, loading thy ſelfe with a fardle of follies, a huge heape of honors, and this worldes felicities: thou canſt haue no landing there, there are none of thy minde to barter withall, not a penie profite canſt thou make of all thy trumpery, truſſe vppe and bee gonne, for there they will not knowe thee. Thus haſt thou heard the perill of worldly honour, now a little of the ſhortneſſe and breuitie thereof, and then wee will proceede to our other purpoſes.

The honour of the vngodly

(ſaith Salomon) *ſhalbe dryed vp like a riuer, & it ſhall make a ſownd like a great thunder in the raine*: When we behold lightning, hear a great thunder, and ſee the cloudes ſo blacke, as threatning a wonderfull flood of water: ſuddenly coms a furious ſtorm of rayne, but in halfe an hower after no memory is diſcerned of the tempeſt, the ayre being as calme and fayre as at the firſt it was. Such is the vayne and ſhort honour of this worlde, it bears a ſhew for a while, the noyſe thereof is heard ſome halfe howres ſpace, but afterward, not a ſigne of it left to be diſcerned. How many Kings and Princes haue we ſeene, with infinit numbers of people, Knights and ſol-

Eccleſ. 40.

diers

diers for guard of their persons, which haue euen filde vp the way as they went, euery one wondring at their powr & authority: but what memory now at this day remaynes of them? Death came, he cut them off in two daies, leauing al their pomp dignity and greatneſſe, hid ouer heade and eares in a little earth: Go but to their graues, ye ſhall ſee nothing but poore duſte, and the wormes that deuoured their delicate bodies, crawling ouer them like Monarches, that in their life time monarchiſed ouer men.

Iob ſayth, *that the princes and great men of this worlde roſe vp in pride and mightines: but in the end they came to nothing.* The Euangeliſt Luke Iob. 33

saith, that the Deuill shew-
Luk.4. ed to our Sauiour Christ on the mountain, all the riches and glory of this world (in a moment) to shewe thereby, how momentarie and transitorie the honour and glory of this world is: For as the Iuie windes about an olde dry tree to make it sapleſſe, so doth honour circle thee to leaue thee accountleſſe: and as to daye thou art a fauourite to a prince or great Lorde, so to morrowe (like an outcast) art thou quite abandoned. Howe vain then is worldly honor? how vain the fauor of great men? nothing more vncertaine, nothing sooner gon.

Paul the Apostle & Bar-
Act.14. nabas comming to Listra, the people at the first sight

did them ſuch honour, that they receyued thē as Gods, and woulde haue ſacrificed to them, calling Barnabas Iupiter, and Paule Mercurie: but ſee howe ſmall a while this worldly honour laſted, in ſhorte time after ignominiouſly they thruſt Paule forth of the cittie: & throwing ſtones at him, they left him there for dead. The very like hapned to our ſauiour Chriſt, in Nazareth they commended his doctrine, and honored him very much: on a ſuddē they were altred, grewe in hatred againſt him, & thruſt him out. The Prophet Eſay likeneth the honours of this world, to the ſhaddow of Egipt, ſaying: *Your confidence is in the ſhaddowe of Egipt*: Luk. 4. Eſay 30.

For as there is nothing flyes away more ſpeedily then a ſhaddowe: ſo is there not any thing more vnconſtant then honour, which hath no firmeneſſe or perpetuitie: Why ſhould we then couet with ſuch deſire & earneſtnes, for a thing that is more vayne then a ſhadow?

If there were one, who being extreame thirſty, and hauing found a cleare fountaine, whoſe water ran thorowe pipes of gold: if he (I ſay) ſhoulde embrace the ſhaddow or golden pipes of the fountaine, as thinking to coole his thirſt thereby, woulde not wee repute him to be a very foole? How vnwiſe then ought wee to reckon him, who leauing the diuine & durable fountain,

which

which only can quench the thirſt of our ſouls, euery way furniſhing them with what they may or can deſire: will ſeeke to allay his heate with the ſhaddowe and no ſubſtance of waters? thinking to carrowſe off whole cups of honors, dignities, and I knowe not what follies beſide, when alas (poore ſoule) he is meerely deceyued, and drinkes nothing but the dregs of ſinne and corruption.

The figure of this worlde (ſaith Saint Paule) *paſſeth away*, tearming it a figure, which is nothing elſe but an imagination: ſo the world may bee termed not a thing of ſubſtance, but an accident or figure of a ſubſtãce, and euen ſo are the honours 1. Cor. 7.

and dignities thereof, imaginations only without any true being. Wee see sometimes painted in a Carde or Mappe fixed on a wall, cities, Castels, Kingdomes, seas, Riuers and mountains: let vs throwe but one drop or more of very water as if into one of these imaginary seas or riuers, and we shal go neere to deface the whole painting. The worlde is as this curious table or draught, which very quickly may be spoylde and defaced, The hart of man swoln bigge with pride and loftie preferments, what is it else but a mappe of the worlde, wherin (as in a sheet of large compasse) the whole frame is fashioned? Cast but one droppe of affliction, misery,

or

or any little disease whatsoeuer on this gay painting, he is forthwith depriued of life, yea, all his glory gon & vtterly vanished.

Seek not then (dear christian brother) such painted riches and falſe honors, but bend thy purpose, and aime at them, which time cannot deface, age consume or any occasion dispossesse thee of them. Miserable men, who (to vpholde this dreame & glimse of honor) trauaile & take such paynes both by day and night, leauing their houses and families, opposing their liues to imminent daungers, nay (which is worse) rather then to bee defeated of their purpose, theyr goodes, limbes and life shall not bee spared:

What

What vanity is this in mortall men, and how disagreeing is this with our Christian profession? The honour of a christian man or woman is onely Christ Iesus crucified, their especiall glory to suffer for his sake trauayle, persecution, and what infamie soeuer: but we madde men are of contrary opinion, wee desire nothing but temporal goodes, honours, pleasures, delights and such like vanities, neuer considering of our selues as indeed we ought to do.

Galat. 6

True honour is vertue of the minde, a gift not to bee giuen by any earthly King, nor gotten by flattery, or bought with money: for that which may bee obtayned by any of these, is farre from

from the matter of true honor indeed. The viper (as is saide) being burnt to ashes, is good to heale the biting of a viper: if then thou beest bitten with worldly honors and vanities, desiring likewise to be healed thereof: remember that thou must returne to ashes, the very corruptible matter wherof thou wast made, no other medicine in the worlde can sooner helpe thee of this disease, if thou apply it dayly to thy wound, and as thou oughtst to do.

Naaman the Assirian requested of the Prophete Eliſha a quantity of earth to carrie with him, because he woulde not honor the Idols of the Gentiles, but giuing ouer all vayne superstition, 2. Reg. 5

wor-

worſhip the only true God. deale thou in like caſe, leaſt thou ſhouldeſt adore the Idoll of this worldes honour: Conſider that thou muſt become earth agayne, let it neuer be out of thy memory, and ſay with the wiſe man: *Oh earth and aſhes, wherof ſhouldſt thou be proude?*

Eccleſ. 10.

Looke with the Peacock downe to thy foul feet, and think all thy vpward brauerie to be no better: it muſt haue an ende, and thou art not certaine when, perhaps this day & not to morrowe, then purpoſe with thy ſelfe to bee prepared for it, and thinke no honor comparable to thy lowly humiliation.

Medi-

Meditation. 10.

Of true honour, and howe to come by it, both in this world and in the worlde to come.

Seeke not mine own glory, ſaid Ieſus Chryſt our Sauiour, although ther want not enow that doo. If there were two trauellers that were to arriue at one appoynted place, & one of thē going about by a winding way, ſhoulde come thether before the other that went the direct path, wee coulde not chooſe but meruell at it. So they who in this world doe leuell at honour, think the direct way thither Ioh. 9

is

is by riches and publike applauſe: whereas they that trauaile the contrary path, I meane, through hard trials of their faith, and perſeuerance therein, attain thereto much ſooner then the other doo. The ready way in this world to bee great in name and fame, is eyther by learning, worthy deedes of armes, or compaſſing great poſſeſſions, wherein many of the noble Romanes preuayled, as alſo other nations of no leſſe eſteeme: but who euer purchaſed to the world ſo great and exceeding honour, as did our Lorde and redeemer Ieſus Chriſt?

To no one howe honourable or famous ſoeuer, did the worlde at any time giue ſo great honour, as to reuerence

rence him ouer the face of the whole earth for verye God: which dignity (wherein none euer was or shall be his equall) onely Christ had yet by a very contrary way and means, for he got it not by riches, slaughtering his enemies, or by force of Armies: but by flying from honour, by pouerty and humilitie, by shedding of his most precious bloude, and this is he which sayth, *I seeke not mine owne glorie:* thus not Ioh. 9
seeking honour, but by flying from it, hee obtayned more honour then all they can that trauayle to finde it. Nor did he by his exhortations, preachinges and miracles attaine to this honor, but onely by his passion & death vppon the Crosse,
accor-

according as the Apostle saith: *Wee see Christ Iesus by his death and passion crowned with honour and glory*, yea the very ignomie of the Crosse was the cause of his exceeding honour. And in another place, *He humbled himselfe, and became obedient vnto the death, euen the death of the Crosse: wherfore God hath also highly exalted him, and hath giuen him a name aboue euery other name.* There is no name then so famous as our Lord & sauiours name is, which fame and honour he gayned through his patience, by being beate, whipped, scorned and crucified.

Heb. 2.

phil. 2.

When the fame and memory of all the greate Princes of the worlde shall be ended, & neuer thought on

on at the day of iudgement: then shall the glory and honour of Christ Iesus shine most splendently, then shall he bee seene come in great pompe and maiestie, accompanied with Angelles in a cloude of brightest glory, there to sitte in iudgement both of the quick and dead: therefore the memory and frayle names of mortall men shall cease, but for euer shall endure the glory of Christ, and those that bee his seruantes, being atchieued (as yee haue heard by despising himselfe flying from worldly honor, and milde embracing of his Crosse. Luk. 21. Act. 1.

This is true Christian Philosophie, and that which Christ teacheth in his owne

schoole

schoole: albeit there are many Christians in the world, that more willingly followe the doctrine of the auncient Romaynes & gentils who to celebrate their names in earth, seeke to be renowmed by dignitie and riches, then which there neither is or can bee any greater vanitie. Christ was
Luk. 2. borne in wonderfull meane estate and pouertie, and yet as he lay in the maunger: the Angels sung his glorie, the
Mat. 2 Shepheardes published his birth, and the kinges of the East came to worship him: nay more, like vnto other men hee was baptized by Iohn Baptist, and yet being in this admirable humiliation, his fathers voyce was heard to manifest him for his

his Sonne, and the holy Ghost descended on him in the likenes of a Doue, onely to beare witnesse of his spotlesse innocency. Hee was condemned to death as a malefactor, and yet in the reuerence, honour, loue and compassion of his cause: the Sun and Moone were darkned, all the whole globe of the earth trembled, and the Centurion confessed him to be the very Sonne of God: See here, the more hee fled from honor, the faster still it followed him, Mat. 3. Mat. 27.

The first man thought to haue honour by pursuing & following it, and by that meanes vtterly lost it: but the seconde Adam taught afterward, that honour cannot be founde or come by, but Gen. 3

but in contemning it and flying from it, which lesson the holy Saintes learnde of their maister, and therefore are now pertakers with him in glory, hauing left behind them likewise most memorable fame on earth. Moises despised Kinge Pharaohs sumptuous pallace, with all the riches & honors therof, rather chooſing to keepe sheepe in the desarte: in regarde of which humbling himselfe, God mightily raised him, making him a great Prince, and conductor of his people of *Israel*. This honour gotte hee ouer the worlde, which the worlde could not giue him, being a greater dignitie to command ouer *Pharaoh*, then to be the sonne to Pharaons daugh-

Exod, 2.
Exod, 3.
Heb. 11.
Exod. 7.

daughter. Did not the very
same befall to Dauid? who 1 Sam. 16
keeping sheepe in the wil-
derneſſe, as one forgotten
by his father, and not had
in remembrance: yet God
called him from the sheep-
fold, making him king ouer
Israel, and the most famous
prince on all the earth. In
the desart Iohn Baptist hid
himselfe as one not knowen Luk. 3
of the world, or had in any Luk. 1.
regarde: but when the will
of God preuayled vppon
him, commanding him to
come forth and bee a prea-
cher, hee obeyed and ma-
nifested himselfe immediat-
ly. The blessed virgine Ma-
ry kept her self in Nazareth
& (in humility of spirite) li-
ued not known or esteemed
of any: yet it pleased God to
salute

ſalute her by an Angell his meſſenger, and make her the mother of his onely begotten ſonne.

By theſe examples wee may learne, that honour attendeth on humble mindes, and flyes from them that ſo greedily follow it: therfore ſuch earneſt ſeekers doe but vaynely looſe their labour, & they ſooneſt find it, that moſt doo eſchew it, for honor is the reward of vertue, & only by vertue it muſt be obtayned.

He declares moſt palpable & very groſſe folly, who hearing himſelf prayſed by one that is blind, to be a very comely and gallant perſonage, that therevpon hee ſhould be proude, and ſhew himſelfe vayne glorious. If

the

the worlde ſay thou art honorable, it is the voyce but of a blind iudge, & therfore beleeue it not: marry if thy vertues and humble life aſſure thy ſoule thereof, neuer feare to beleeue it, for it is moſt certaine. Then as the Iron muſt firſt bee well heated in the fire, ere it can be wrought by the hammer, & driuen out on the Anuile: ſo cannot thy fame and name be honourably enlarged, till they haue firſt ſuffered the ſtrokes of holy tentations, & paſt through the fire of piercing trialles. Thus the Saintes and martirs wonne their crownes of honour, and thus muſt thou purpoſe to attaine honor if euer thou wilt haue it: The worldes way is a bye way,

then neuer truſt to it, this is the right way indeed, God enable thee to keepe it.

Meditation. 11.

Of worldly nobilitie by birth, diſcent and great parentage.

Iob. 17

I *Will ſay to corruption* (ſayth Iob) *thou art my father, and to the worme, thou art my mother and ſiſter:* then whence (vaine man) wilt thou deriue thy diſcent and parentage, thy noble birth and lineage, but from the graue? Is it not a wonderfull thing, that a filly worme,

worme, the ſonne of Adam ſhoulde boaſt & brag of his great diſcent & parentage? Wel ſaid a wiſe father, what ſhall we do with loftie titles and nobilitie? to what end ſerue Armes and royall pedigrees? What though all the dores and walles of thy houſe were adorned with the images of thy predeceſſors? all this makes thee neuer the more noble: it were better thy father had beene Therſites, who was a man of baſe condition, and thou proue an Achilles, then thy father being Achilles, thou to proue a Therſites: for he that giues nobilitie to thy houſe and kindred, is a man extolled for his vertues, reputed wiſe and honeſt, and hence thou

mayst deriue nobilitie in deed.

If thou be vertuous, nobilitie beginnes in thee, and from thy house (although thy state be not noble) shal noblenes take his original: but if thy auncestors haue beene vertuous, and thou tainted with all leaprous filthines and lewd behauiour, the nobilitie of their bloud takes ending in thee: therfore it is better to be the beginning of nobilitie, then the end therof, and to rayse thy house by vertue, then ouerthrow it by wickednes. Wee see that brutishe customes confoundes any lineage whatsoeuer, as the sight of the eye is obscured by any thing that hinders it: what then can aduantage thee

thee the ſplendor of anothers nobilitie, if in thee be engrafted all vnſeemely demeanor? it is better for thee to be noble thy ſelfe, then iſſued and deſcended of a noble ſtocke, as it is better to be vertuous, then borne of vertuous parents. Hee that goes about begging others vertues apparantly ſhewes himſelfe to be vicious, & reſembles him, who becauſe he would be eſteemed noble, adornes himſelfe with others titles, which by further examination appertayne nothing at all to him. It is the worſt pouertie of all to inrich thy ſelfby others: for the deeds of our forefathers doo not a iot ennoble vs, but the works which our ſelues per-

forme in our persons, and if they be good, there begins the nobilitie of our house, but if they be euill, there is the ouerthrow of all together. For they that vaunte of their noble kindred, and doo themselues no noble deedes, are like him that couers others blemishes, & euidently shewes his owne defects.

To those Iews that bragd of their discent from Abraham, our Sauiour said, *If yee be the sonnes of Abraham, doo the works of Abraham*, thine owne deedes are they that make thee noble & illustrious: for faith is very rich, but without workes, quite deade, so nobilitie is good, but if not accompanyed with vertue, most base and sinfa-

Ioh. 6

Iam. 2

infamous. He that is borne of poore parentage, and becommeth vertuous, by his deedes, is not onely noble, but likewise doeth highly exalte his discent. Dauid was a mightie Prince, and gaue beginning to his race, onely by his noble and vertuous deeds, making thereby all his successors famous, though Isai his father was not noble borne, and in scorne of Dauids lineage, Saule vsed to say: *Where is the sonne of Isai?* When the people despysed Reboboam, Salomons sonne, they said: *We haue no inheritaunce in the sonne of Isai.* And though they blamed Dauid for being the sonne of him hee was, yet coulde they not thereby obscure

1 Sam. 20

1. Reg. 12

the nobleneſſe of his race, ennobling it onely by his laudable behauiour. Nor can the nobilitie of Chriſt and his bleſſed mother bee impayred, by being deſcended of *Ruth* the Moabite, and Boaz of Canaan that came of Chams lineage, the curſed ſonne of Noah: becauſe the manners are onely they that nobilitate the perſon.

Ruth.2.

Mat.1. Gen.9.

For as of one root ſpringeth both the Roſe and the bryer: ſo of one mother may diſcend both a bad ſonne & a good, for a man may bee born of noble birth, and yet himſelfe become vile and diſhonorable. Caine, Cham and Eſau came of noble fathers, their brethren likewiſe were famous & noble: yet

yet they three had foule offences, and blemished their parentage. What auailes it a riuer or current to issue from a cleare or fair spring, if it be afterward troubled with mud and lothsome filthinesse? In fertile earth grows the Hemlock, which is a venemous and deadly hearbe, and in the barren growes the pure golde. To certaine noble Ismaelites which were in captiuitie, said the Prophet Ezechiel: *Your father was an Amorite, and your mother an Hittite*: comparing them thereby to the Gentiles: not because they proceeded (according to the flesh) of the Gentiles, but in regarde they followed their euil customes, for nobilitie dyes in him, that Ezech. 16.

onely boaſtes of his diſcent. He ſhould ſhew himſelfe a foole, who hauing no beautie at all in him, will neuertheleſſe extol his own beautie and perfection: euen ſo as fooliſh is he that belieues himſelf to be noble, not hauing any part of nobilitie in him.

Paule the Apoſtle wryting to Timothie, ſayth, *I beſought thee to remayne ſtill in Epheſus, when I departed into Macedonia, to the end thou mightſt aduertiſe ſome, that they ſhoulde giue no heede to fables, nor buſie themſelues in Genealogies.* And to Tytus likewiſe: *Flie vaine queſtions and genealogies, for they are vnprofitable.* Are wee not all the ſonnes of one father? if hee was baſe, ſo are

1. Tim. 1.

Tit. 3.

we

wee, if noble, then are wee the like: what greater nobility can there bee, then to be the sonnes of God, and to hold this noblenes withall, to bee true Christians? Therefore our Sauiour said in his diuine prayer: O our father, and not O my father, Mat. 7. becauſe one ſhould not glorie more then another of ſuch a fathers nobility, who is the common father to all. If thou come of the worſte branch of the tree of thy parentage, the root being bad, thou art not bad alone: but proceeding of the beſt, and hauing no vertue, then all all the euil is properly thine owne.

Moreouer, it is not in vs to make election of our parentage, where either for their

ſimplenes we ſhall be diſpiſed, or for their nobleneſſe applauded and honoured: ſuch power onely conſiſtes in vice and vertue, the one preſeruing vs from all deadly infirmities, the other ſubiecting vs to all miſeries, which the ſinne of Adam hath made vs heires of. The noble men and great eſtates of this world are vnder the yoke of greefes, diſeaſes and death, euen as wel as the very poore & meaneſt perſon: How ſmall account then is to be made of ſuch nobility that frees not kinges, princes and high eſtates from common mens infirmities, but makes al alike, both the noble and vnnoble? Our Sauiour Chriſt ſayth in his Goſpell: *The kingdome of heauen*

heauen is like vnto a man that was a king. Wherefore it is an euident case, that whosoeuer is a king, is but a man also, and by this comparison of the kingdome of heauen, to a King a man, is giuen to vnderstand, that all Kinges are men, and as subiect to corruption as the poorest wretch they gouerne ouer: The Prophet Esay sayeth: *Great men and mightie haue made a couenant with infirmitie, death and hel, not to be molested or troubled in their loftie titles.* Haue they then seene death, and made a league with him? or haue they made some experiment of the infernall torments, and now woulde shift them off by some subtile bargaine? not to beguile thy self with such

Mat. 18.

Esay 28.

ſuch a ſillie imagination, conſider, if thou wert a king thou art but a man alſo, and that to morrowe thou mayſt bee foode for the worm.es.

Pſal, 30 What *profite is in my blood* (ſaith the Prophet Dauid) *when I go downe into the pit?* Many becauſe they are borne of noble fathers, take occaſion to bee the more vaine, proude and arrogant. But Ephraim, *Their glorie* Oſe. 9. (ſaith the Prophete Oſea) *ſhall flie away like a bird, from the birth, and from the womb, & from the conception*, ſo that ſuch a diſcent ſhall bee but vanitie vnto them, & thoſe thinges which ought to prouoke and bind them to bee moſt vertuous, ſhall they take occaſion by of more looſe-

looseneſſe and negligence. For the right nobilitie of bloode, is as a ſpurre to noble mindes, to make them follow the vertues of their predeceſſors, and as an hereditarie obligation; bynding them ſtill to the loue of vertue, whereby they come to bee naturall branches of the true tree, and not baſe ſprigs or boughs to be hewed off for the fire, then vant not of thy houſes gentrie, leaſt thou appeare a note of follie in their eares that heare thee.

Wilt thou ſee what ſmall account God makes of ſuch birth & parentage? remember then howe hee made Saule King of Iſrael, being of an ignoble family, and the leaſt Trybe of the peo- 1 Sam. 9.

people. God likewise made choise of Ieptah, to deliuer his people from the Ammonites, who because hee was a bastarde, and came of a base mother, was by his brethren cast forth of his fathers house: when Christ made his election in the world, he did it not of noble persons, but poor sinners & fisher men: And though him self was Lord and king of heauen and earth, yet to confound them that stande vpon vaine titles he saide: *I am a shepheard de, and I will giue my life for my sheepe*, reproouing hereby the follie of them, that boast of sirnames and bladder-blowen titles. Then deare brother set farre from thy thoughtes this dreame, shaddowe and vanitie

Iudg. 11.

Luk. 10.

vanitie, remember thou art dust and ashes, as thy forefathers were, the worms haue not spared them in their graues, from whome thou deriuest thy descent, nor will they shew thee ere a iot of more fauour: the inheritaunce thou hast from thy father, is death and corruption, which armes thou shouldst onely giue in thy scutcheon, and paint about thy house in euery place: This purpose would far better beseeme thee, then thy worldly affectaion, & this glasse will truely tell thee the glory of thy ancestors.

Medi-

Meditation 12.

Of true nobilitie, birth and parentage.

1.Sam.2

Will honor thē (ſayth God) *that honor me, and they that deſpiſe me, ſhall be deſpiſed*: If thou being a wretched ſinner wilt deſpiſe thy Lord and maker, he ſhal quickly diſpoſſeſſe thee of honour and nobilitie. God (ſpeaking to *Heli* the prieſt by one of his Prophetes) ſaith: *True nobilitie is vertue which deſpiſeth not God but loues him aboue all things*: why then it appeares thou ſhouldſt

1.Reg.5.

shouldst make more especiall account of thy mindes nobilitie, then that which vainely adorneth thy body, because thou art chiefly made noble by good behauiour. What honour were it for the sonne of a slaue to repute himself a noble man, albeit his mother be a free woman and noble? If then thy soule (which is the best parte of thee) bee a slaue to sinne: what boast canst thou make of thy body to be noble which is so fraile and insufficient? Therefore, to the mind that is not adorned with vertuous and laudable qualities, little or nothing at all auayleth nobility by bloude: because without the soule be beautified, the bodies estate is perillous,

in

in regarde that ignorance of thy selfe engendreth pride & many other euils. Why then, (according to the opinion of the wise) the markes and witnesses of true nobilitie are liberalitie, thankefulnes for benefites receyued, and clemencie in pardoning: Next these in a true noble spirite are to bee discerned, a bolde, yet pacient sufferaunce of any tribulation, and a heart not dispayring, but in all afflictions comforted.

Knowest thou not, that bodily nobilitie is not thine but commeth from others? Marrie what noblenes thou hast wonne by vertue, that is absolutely thine own, and no man can depriue thee of it. Tell me what merit hast

thou

thou by another mans deseruing? & who in reason can prayse thee, for that which thou hadst from thy father? nobilitie of lineage then doth come from generation, and that of vertue is deriued of our owne deedes, then what thou gayneſt by vertue is the gift of God infuſed into the act, & properly may bee tearmed thy owne nobility. Of a bitter roote many tymes comes ſweete and pleaſant fruit, ſo from a poore race may iſſue ſome to be famous and noble, by the vertuous behauiour which afterwarde ſhal renowne them: for that is the beſt nobilitie, which makes me the ſons of God, and heires of the kingdome of heauen.

He

Hee cannot bee called a vile man, who doth no deed of vileneſſe, make then no vant of thy noble lineage, but rather reproue and blame thy ſelfe, if thy parentes were truely noble, that thou inheriteſt not their vertues: for as groſſe cloudes couer the Sunne, Moone and Starres, and robbes men of their celeſtiall ſplendor, ſo the vices of them that are vertuouſly diſcended, obſcure the worthy actions of their famous foregoers: for Chriſtian religion reſpectes not thy bodyes honour, but thy ſoules dignitie, and would rather haue thee pure in vertue, then polluted with vices.

Were it not a moſt vn-

ſightly

sightly thing, that a Kinges sonne shoulde bee so basely minded, as to sitte keeping swine, or in trauelling by the way shoulde defile his goodly garmentes with durt and filth? How much more vnsightly thē is it, that thou being sonne to the king of heauen, shouldst affect the worldes lothsomnesse, and abhominations of the flesh? beastlike seruing swine, which are thy corrupted sences, and feeding them with all grossenes, thou being created onely for the ioyes of thy fathers kingdome, to be the sonne of God: What greater nobilitie, there is none in all the worlde can compare therewith: *I haue saide yee are Gods* (sayth the Prophet Dauid) Psal. 82:

and

and ſonnes of the moſt high: yet ſhall ye die like men, yea princes ſhall fall like others: Firſt Dauid ſhewes the dignity of man, in being the adopted ſonne of God, and then how little this dignity doth auail him liuing like a man, for ſo he muſt die. Wherefore if thou liueſt as a man, as a mā ſhalt thou dye, and in that death periſheth all thy former reputation: then dyeſt thou not like the ſon of the moſt high, whoſe hope is in a bleſſed and glorious life to come, but rather doſt fal like the Prince, who with his mighty hoſt (moſt ſumptuouſly adorned with golden ſhining arms) periſheth in the fielde: in like manner ſhall the ſonnes of God fal, if they liue not like the chil-

dren of so great and good a father.

If it be a great matter to bee the adopted sonne of God, much more then (without comparison) is it, to bee the naturall sonne of God, as Iesus Christ our Sauiour was, who would not bee accounted the sonne of God, except he did the worke of his father, saying: *If I doo not the work of my father, beleeue mee not.* If Christ then would not be reckoned the sonne of God, till hee had doone the deedes conformable to such a title and dignitie: then ill will it beseeme thee in the sight of God to stande as his adopted sonne, not liuing or dooing any thing thereafter. And if to bee the

adopted ſon of God (which is the higheſt nobilitie that euer man can haue) import ſo little, liuing wickedly: how much inferiour is it to diſcend of mortal men, who are but the ſonnes of death and corruption?

Labour then to get the tytle of nobility by vertue, euen the nobilitie that may make thee the adopted ſon of God, and an heyre of his celeſtiall kingdome, let this bee thy purpoſe both dayly and hourely, then which thou canſt haue no better determination. See howe the glorie of the world paſſeth away like a ſmoke, or as a ſhips paſſage in the ſea, whoſe way is not remembred; to make any aſſurance of vanitie, were an apparant

ſigne

signe of follie, to builde on an assured ground, declares the purpose of a perfecte Christian, then contemne all nobilitie here that may corrupt thy soule, and pray for it onely there, where is the fulnes of al felicitie.

Meditation 13.

Of worldly friendes and friendshippe.

Eccles. 6.

The friende of thy table continueth not in the day of thine affliction: sayth Salomon: then very vaine headed fooles are they that dare aduenture to displease God, to satisfie the humors of any man whatsoeuer, and the worlde requiteth such kinde of men with the selfe same payment. Therefore God suffers it for thy great good, that thou shalt finde no friendes firme and loyall to thee in this worlde,

to

to the ende thou mighteſt make thy onely certayne friende of thy bleſſed Lord and redeemer.

Of ſtrange nature and very rare is this worldes friendſhippe, euery one befriending himſelfe eſpecially, for if any one declare himſelfe to bee thy friende, vſing ceremonies of kindneſſe and affable proteſtations: hee doeth it but to ſerue his owne turne with thee, expecting ſome fauoure or benefite from thee, becauſe thou art rich, and in the worlds high reputation. But if thou fall into decaye or want, he will be ſure to bee the firſt that ſhall forſake thee: and they whom thou moſt of all diddeſt repoſe

thy truſt in, like trencher flies will be gonne, leauing thee like a blind man, without any ſtaffe to leane vnto, euen they who ſhewed themſelues thy neareſt and deareſt friendes, here their loue and kindneſſe makes their full period. Poore deceyued man, they beare no loue to thee but to the goodes and poſſeſſions thou haſt, for all their outwarde diligence is but to profite themſelues withall, not regarding thee for that thou art, but for that thou haſt, and ſo long as thou ſhalt bee able to giue them, ſo long will they bee frendly to thee.

The Rauen which Noah
Gen. 8 ſent forth of the Arke, becauſe the waters were not fallen,

fallen, returned to her former habitation: but when the floode was wel shronke, and she coulde finde somewhat elſe where to feed on, ſhe made no longer reckoning of Noah, who had ſaued her from death, and maintained her in the Arke one hundred & fiftie dayes, Gen. 7. in all which time the floode continued, and ſo the Rauen returned no more to Noah, becauſe ſhee had no more neede of his friendſhip.

In like manner, many now doo eſteeme, delight, prayſe and often viſit thee, becauſe they woulde ſupply ſome of their preſent neceſſities by thee, which being compaſſed, they are no longer for thee: not vn-

like to the Rauen, friendes of the worlde to day, but such as so seeme are not true friendes indeed, they are louers of themselues, seruers of their owne turnes, and abide with thee no longer then thou canst benefite them. Aduersitie, affliction, and tribulation are the tryalles (in Salomons opinion) to make true friends knowen; for in prosperitie they cannot bee discerned, because the enemie is best manifested in the time of trouble.

Hence ensues it, that while the tree beares faire and pleasing fruit, it wantes no visiting, nor needs more store of gatherers: but when it fayles of fruite, and bringes not the wonted encrease

creaſe, then euery one deſpiſeth it, and no one cares for any more looking on it. So and no otherwiſe ſtandes the caſe with thee, while thou haſt riches, credite, and art in proſperitie, thou ſhalt be ſure to be beloued, honoured, and viſited: but if thy ſtate impayre, neede catch thee by the backe, & the worlde no longer ſmiles vpon thee, farewell poore forſaken man, no more fruit no more friendes.

When the Citty of Ieruſalem was rich and proſperous, as in the tymes of Dauid, Salomon, and other potent and mighty Kinges which reigned therein, then all her friendes made her ſolemne Iubilies, and not a neighbouring Kinge but

offred her league & friend-
2.Reg, 10 ſhippe: but when the Chal-
deans had deſtroyed and
Iere. 52. made her deſolate, they all
fled from her, as the Pro-
phet Ieremy, bemoning the
calamitie and great miſery
of the goodly Cittie, and
crying out in agonie of ſpi-
Lamen. 1 rite ſaith: *Among all her louers, ſhe hath none to com-fort her, all her friendes haue dealt vnfaithfully with her, & are become her enemies.* Here may ye behold, that thoſe fauorers of Ieruſalem were not true friendes, becauſe they left her alone in her trouble and aduerſitie, and not contented to forſake her, but withall became her vtter enemies.

Prou. 17: *A true friend* (ſayth Salo-
mon) *loueth at all times, and*

a good brother is borne for aduersitie. When *Iob* perceyued that his wife was so contrary to him, it fell out to bee one of the greatest crosses hee had: Likewise his friendes to vexe and abuse him, afflicted him beyond compasse of common sufferance. For they comming to visite him, and hee expecting kind consolation from them: they fell to reproouing, scorning and contemning him, whereupon he turning himselfe to God onely, said: *My friendes are parablers and talkers onely.* Then we reade in Ecclesiasticus: *Take heede of those friends that haue but only the name of friendes.* Iob. 2

Great conformitie and vnion is betweene gold and quick-

quickſiluer, yea ſuch and ſo much, as when the Golde is purified in the furnace, the quickſiluer (being conuerted into ſmoke) is ſought of the Golde in what parte ſoeuer of the fire it bee, to vnite it ſelfe therewith: yet notwithſtanding all this affection and friendſhippe, whenſoeuer the golde is taken foorth of the fire, it forſakes & leaues the quickſiluer there behinde, conuerted into ſmoke, & there endes the kindneſſe. After this example, at what tyme thou ſhalt enter into the fire of tribulation, the friendſhip thou hadſt with many will bee turned into ſmoke, and ſo ſhalt thou be left in the furnace of affliction: therefore put no confidence

fidence in the world, make no reckoning of fair words, nor the ſmooth proffered friendſhip, which men will make ſhew of.

Neuer thinke thou to bee better handled of the worlde then thy Lorde and redeemer was, who on the day he entred Ieruſalem, all the people came foorth to meete him, entertayning him with palmes and Olive branches in their hands, honouring him with *Hoſanna the ſonne of Dauid, bleſſed is he that commeth in the name of the Lord, Hoſanna, thou which art in the higheſt heauens*, yet afterwarde cryed out to haue him crucified. Mat. 21.

The diſciples reioyced that they had ſuch an honourable Mayſter, Mar. 11.

and

and none of them left him
Luk. 19. till his laſt ſupper, but when
Ioh. 13 the worlde (in a momente)
turnde his backe on Chriſt,
the ſame night when he was
taken, the ſame diſciples
that in proſperity had borne
him company, ſhronk back
& forſooke him, nay more,
Mat. 26. one of them tooke an oath
Luk. 22 in denial of his mayſter, and
ſwore that he knew him not.
Therfore the Prophet Da-
uid ſaide very well: *Put not*
Pſal. 146. *your truſt in Princes, nor in*
the ſonnes of men, for there is
no helpe in them. *Wretched*
are you (ſaith the Prophete
Eſay 35. Eſay) *that repoſe your truſt vp-*
on a broken reede.

Therefore if thou put a-
ny confidence in a mightie
man, or one that tearmes
himſelfe thy friende, who

are

are no other then weake & winde shaken reedes: they will but deceyue thy hope, and while thou trusteſt to their friendshippe, thy face fals to the grounde & quite disfigures thee: For the worlde is filled with a certaine kind of men, that enrich themselues by their friendes losses, and make best benefite of other mens ingratitude: then vayne & fooliſh art thou, if thou reposeſt any fidelitie in humane friendship.

The cause why Christ our Sauiour commanded vs, *To loue our enemies*, was to the end they might loue vs againe. For as fire (in what place soeuer it be) euer worketh: so our wil neuer stands idle, neyther knowes howe *Mat. 5.*

to

to liue without louing. Now becauſe the world affordes vs no true friends, it is Gods will, that we ſhould loue our enemies, thereby to drawe like loue from them againe: for if thou wilt ſeeke any thing els in the world, which merites to bee beloued, thou ſhalt but looſe thy labour, becauſe euery one is a friende but for his owne profite. It is the worlds nature, to reſpect his owne benefite, yea, ſuch is the greedie auarice and couetous deſire thereof, that children hunte after profite, more then theyr fathers coulde doo.

There are ſome that loue their enemies, yea, do good to diuers, whom they know to hate them and mortally mal-

mallice them: wherein they fulfill the Gospels precept, which commands vs to loue our enemies, though contrariwise, the others haue no care of such a charge. But wee goe an other way to worke, wee loue them that eate, drinke and conuerse with vs, esteeming them to be our friends: not looking so heedfully into the matter, that indeede wee then loue no other but our enemies: by which reason we sooner attayne to the loue of our enemyes, then of our friendes, because while wee liue wee shall neuer fayle of the one, nor vntill this life be finished, euer find the other. False then and fraudulent is all worldly friendship, and a vanitie

aboue

aboue vanities, to make a-
ny account thereof: being
nothing elſe but childrens
gaudes and playing toyes,
an idle labour, yeelding no
profit, which thou haſt no
aſſurance of, for to morrow
thou muſt die.

Tel me now in good ſad-
nes, what aduauntage hath
all the yeares of thy life re-
turned thee, which thou
haſt ſpent in ſoothing vppe
mens affections? Theſe
houres, dayes, monthes and
yeares, wherein thou haſt
ſo many wayes wounded
thine owne ſoule with ſins:
where are they? of what
worth are they? are they all
able to deliuer thee from
death? If by them there re-
dounde no good at al vnto
thee, conſider then thyne

owne

owne miserable estate. God hath made the course of thy life here to bee shorte, troublesome and momentarie, preparing another for thee, long and perpetuall, yet thou darest runne into Gods displeasure, by being a time-seruer and pleaser of men, neuer considering what strict account will be demanded of that time, lost and throwen away in pleasing a creature, and no care at all had of the Creator.

Many are like to Herode and Pilate, that wil become frendes in persecuting Christ, making leagues, and plotting dayly deuises, to crucifie him anewe, euen in their owne selues (as the Apostle Paule speaketh) with all filthinesse & lewdnesse. Mat. 27. Luk. 23

Be-

Beware then thou offen
not God at any time,
the loue of thy suppos
friend, rather endure firs
ny trauaile whatsoeuer
his sake, then runne into
daunger of the offence a
punishment together. Y
many bende themselu
to the contrary, becau
they are companions wi
their friendes in the fault
and so participate in the o
fence of God: yet loth
tast the punishment, woul
free themselues quite, an
leaue to their friendes th
whole burthen of it. Fo
Adam who stood with Eu
as companion of the fault
Gen. 3. and offended God for th
loue of her, had no will af
terwarde to be pertaker o
the punishment, but excu

sing

ng himselfe, would haue
de the blame wholly vp-
on Eue, saying: *The woman*
which thou gauest to bee with
me, she gaue me of the tree, and
did eate.

But the Prophet Dauid did otherwise, declaring himselfe a true friende to his followers, for hee saide to God: *Is it I (O Lorde)* 2 Sam. 24
that haue sinned, I haue done
wickedly: but these sheep, what
haue they doone? Let thy
hande I pray thee bee onely a-
gaynst mee, and against my
fathers house. There are many in the worlde, who will sinne daungerously for their friendes and kindreds sake, who seeing them afterwardes in necessitie, will scant bestowe a cuppe of colde water on them:

This

This cannot bee called t
friendſhippe, or can it p
ſiblie haue long conti
ance, becauſe friendſhi
neyther is or can be but
tweene good men and
good matters, for time
ſolueth the friendſhippe
ſinners.

1.Ioh.5. Liſten to the Scriptu
which ſayeth: *The wh*
world lyeth in wickedneſſe.
leeue then but few, and f
from many, ſeeke to ha
friendſhip with Ieſus Chr
onely, and his ſeruants: b
if thou finde any world
friends to hinder thee fro
ſpirituall profite, flie fro
them, as from a cruell an
manifeſt peſtilence. Pu
poſe thus with thy ſelf, th
ſeeing al the worldly frie
ſhip vnder heauen, is b
bo

borrowed ſtuffe, frayle and momentary, whereof on a ſuddaine thou ſhalt bee deprived: That therefore thou wilt not truſt thereto any longer, but ſeeke for friendſhippe there, where thou ſhalt be very certayne to find it, & which at no time wil euer faile thee.

Medi-

Meditation. 14.

Of true friendship.

HOwe deare a thy thoughts vnto mee (O God) how great is the summe of them? ſayth the Prophete Dauid, as eſteeming them his onely friendes in this world, and the very ſmoo-theſt words of ſinners, to be ſo vaine and friuolous, as there is no friendſhip but in God onely, and with them that loue & liue in his feare: for his friendſhip is true and faithfull, making friendes famous here in earth, and glorious in heauen. The

Pſal. 139.

worlde

worlde holds with him that is lifted a little aboue others, pretending great loue to him in his prosperity, but let him fall neuer so little, or tribulation but touch him, the worldes colours are quite wipte out, no moment or memorie of them left to bee founde. Therfore when a man is beloued in the height of his happines, & doubts whether it be his person or prosperitie that is so affected, let him but feygne a suddayne fall, and make some shewe of the worlds disgrace, and hee shall finde his friendes flockt not so fast to him, as they will flie from him, and that this very colour of his will alter all their former countenance, then he which

in neceſſitie wil diſpiſe and forſake his neighbour, apparently prooues that he lou'd him not in proſperity, therfore times tell the troth, ſhewes the true friend from the counterfaite, but God is the ſure frend, that ſtands ſtedfaſt at all times.

Gen.41. God did not forget Ioſeph when hee was in the
Dan.13. dungeon, nor poore Suſanna in the midſt of her miſeries, neyther Dauid in the heate
1.Reg.26. of all his perſecutions: God neuer forſakes his welwillers in neceſſitie or tribulation, but till death and afterwarde, his loue endureth when all worldly friendſhippe ſhall bee vterly diſſolued. Such and ſo great hath the loue of God euermore beene to his ſer-

ſeruants, that when he wold haue chaſtiſed Salomon for his heynous ſinnes, and taken his kingdom from him, he qualified his iuſtice, becauſe Salomon was the ſon to his ſeruant Danid leauing him two tribes to preſerue the memory of Dauid, both of his houſe and name: yea, ſuch reckoning hath God made of his choſen ſeruants, that he would rather haue his owne honor ſuffer, then theirs to be indamaged. Therefore hee permitted the virgine Mary to be eſpouſed, becauſe ſhe ſhoulde not bring forth his ſon without a huſbande, and thereby haue her dignity impeached, whereby the Sauiour of the worlde was reputed as Ioſephes ſon, being conceyued by the

1. Reg. 11

Mat.

Luk. 1.

Luk. 3.

holy Ghoſt, and ſo the true ſonne of God, yet by her mariage to Ioſeph he ſtopt the worlds mouth from defaming her, leauing them rather to doubt of his eternall diuine birth, then of the ſanctified puritie of the bleſſed virgine, thus God with peril of his own praiſe, was willing to defende the chaſte virgines reputation. Euen ſo diuers wayes elſe hath Gods eſpeciall care beene diſcerned of thoſe that were his faithfull ſeruants, and their fame in this world.

Mat. 11 Iohn Baptiſt ſent his diſciples to Chriſt, to demand what hee was, and this was done for the ſpirituall health Luk. 7. of the ſaid diſciples: becauſe the people held him but for

a light person, and therefore demaunded what hee was, of whom hee had giuen testimonie: yet Christ (as his best friend) and to honour his seruant Iohn Baptist the more, commended him to the people, saying: *Among them that are begotten of women, there arose not a greater then Iohn Baptist.* The like did God for his seruante Moyses, when Aaron his brother, and Miriam his sister had murmured against him. Num. 12.
He defended likewise Mary Màgdalen, and spake in fauour of her, when the Pharises despised her, and his owne disciples grudged at her. Luk. 7. Mat. 26.
The like to Martha also, when she was offended that shee had no helpe in the housholde businesse. God Luk. 10.

sought forth, and reuenged the bloode vniustly spilt of his seruants, as of Abell, of Naboth, of Zechariah the sonne of Iehoiada, and of all his other Prophetes beside.

Gen. 4.
2. Reg. 21
2. Chron. 24

The kindnesse and fauor of God is not like vnto the worldes friendshipp, whereof Iob speaketh thus: *My friendes haue deceiued mee as a brooke, and as the rising of the riuers, they passe away swiftly into the vallies.* There are many currente Riuers, which in winter time are ful of water, when as there is no necessitie of water, yet in Sommer following are dryed vp, when euery one standeth most in neede of water, which dryed vppe Riuers helpe not the thirsty trauel-

Iob. 6

traueller, but when hee comes to drinke, and findes none, returneth thence deceyued. Like to such riuers are faygned and counterfait friends, who in time of prosperitie, and when no neede is, promise much: but when time of aduersity commeth, and that there is manifest necessitie to bee seene, performance commeth short, all friendshippe is dryed vppe, not a droppe to be found.

Blessed was the Apostle who hearde these wordes from his Sauiours owne mouth: *You are my friendes*: this happy & blessed frendship of God, thou shalt assuredly haue if thou performe the rest of the aforenamed verse, namely: Ioh. 15

If yee doo whatsoeuer I commande ye, this is firme and true friendship, perpetuall and euerlasting, but the worlde is wicked, and hath no date of continuance. For as the Marigold opens early in the morning, being fresh and fayre, but at night shuts vp again, as halfe dryed and withered. Euen so the worlds friendship soon fayles and withereth: the Sunnes heate perisheth the flower, and afflictions triall putteth downe all loue and friendshippe, so that as wee may say, it was a flower, so likewise wee may say, hee seemed a friend, whervpon the Prophete Dauid saide:

Psal. 88. *My louers and friendes hast thou put away from mee, and mine acquaintance hid themselues*

ſelues.

Abraham the patriarche dealte louingly with his friend Lot, ſuccouring him ſo ſoone as he was in priſon, & deliuering him from all his paine and miſerie. Seeke thou then for friendſhippe at Gods hands onely, to obtayne pardon for thine offences, and the place prepared for thee in his heauenly habitation: for hee is thy beſt friend, in honour or dishonour, life or death, thou ſhalt be moſt certaine and aſſured of his loue. When he was vpon the hard wood of his Groſſe, his ſpeech neere fayling him, the cruel nayles ſmoten thorow him, yet prayed he for vs to his heauenly father, deſired pardon for vs, and he ob- Gen. 14.

tayned it.

Heb. 5. *All other conuersation and friendship in this world, is vain and of no account, excepte it haue foundation from God*, saith the Apostle Paule, not condemning societie and conuersation with good mē, who by their holy examples shall kindle in our heartes, the fire of charitie and loue towarde God: for such may truely be tearmed our friendes, as loue the health of our soules, and seeke not to flatter and sooth vs vp with vayne and pleasing perswasions. He is a true friend indeed, that lamenteth our euill doings, prayes to God for vs, exhorting vs christianly, and admonishing vs charitably: such a friende is vndoubtedly sent

vs of God, in whome is perfecte truſt to bee repoſed, becauſe the loue and fauour of God makes him faythfull to vs, and as our ioyes or croſſes are, euen ſo hee equally pertaketh with vs.

In election and choyſe of a friend, to proue and know him wel is held moſt requiſite: becauſe nothing is able to purchaſe a true faithfull friende: *And he that findeth ſuch a one, findeth a treaſure: Talk with thy friend about thine affaires, but reueal not thy ſecreates to him thou knoweſt not well.* Such thinges as thou wouldeſt not haue knowen, diſcloſe not to a friende before thou haſt tryed him, leaſt otherwyſe thou chaunce to finde Eccleſ. 6. Prov. 25.

find thy ſelf deceiued, eſpecially if thy neyghbour bee more familiar with thee, thē he is with himſelfe.

Perhaps thou mayeſt immagine, that hee loues thee better then thou canſt doo thy ſelfe, & that thou mayeſt bury thy ſecrets in him in more effectuall manner, then within thine owne boſome, ſuch an opinion is very rare, but to finde ſuch a friend, is a thouſande times rarer. If thou wilt followe mine aduice, reueale ſuch ſecrets, as thou careſt not who knowes them, but no one that may detecte and ſhame thee: for whoſoeuer knowes not how to hold his peace, can neuer bee ſkilfull in preſeruing his friende, therefore it is reckoned for

a

great gift of God, to know when to be silent, and when to speake.

Labor then to haue friendshippe with good and vertuous men, becauſe they haue euermore the lawes of God before their eyes, that teacheth them howe to retain and hide ſecrets, which in conſcience they ſtande bounde no way to diſcouer, for he that knows not thoſe lawes, cares very little for tranſgreſſing them. Wee reade in Eccleſiaſticus: *He that is wicked to himſelfe, to whom can he be good?* for he that hath no rule of himſelf, ſhall hardly obtayne it ouer any other, and he that fooliſhly reueales his owne ſecrets, can neuer haue power to hide any others. Eccleſ. 14.

A vertuous man then will be thy meeteſt friende, and in his hart thou mayeſt boldly bury thy ſecreates: for he louing God, will let thee lacke nothing, hee will be thy beſt neyghbour, and Chriſtianly inſtruct thee in al the true courſes of friendſhip, whereof I haue briefly here laide thee downe the ſubſtantiall foundation, deſiring thee to abandon all other of the world, which ſerues for no better vſe, thé to leade thee the high way to vtter perdition. Follow then this bleſſed path, which guydes thee to heauen, all purpoſes beſide this are of no validitie. God himſelfe hath promiſed to bee thy friend, and will raiſe vp good men for thee to

con-

onuerse withall, say thus
hen in thy soule, I haue
set downe my determinate
urpose, and (by Gods assi-
tance) weake flesh and
bloode shall neuer al-
ter mee from
it.

Medi-

Meditation 15.

Of worldly fauour and regard among men.

Heſt. 3. KInge *Ahaſuerus* (ſayth the Scripture) *promoted Haman, the ſonne of Hammedatha the Agagite, and exalted him, & ſet his ſeat aboue all the princes that were with him, &c.* But what auayled this great fauour & familiaritie which hee had with the king? they became afterward the inſtrumentes of his perdition, caſting him from the height of common regard, into as generall infamie and publique contempt:

contempt: such is the ende of worldly fauours and promotions, which Kings, princes, and other potentates of the world bestow vpō men. If among the blessinges and fauours, which God giues to his seruantes, there happen some small shew of perill and tribulation: yet they bring with them the benefit of thy soules health, which the other of this worlde do continually fight against: and hence proceeds it, that the weakenes of our nature is such, as Gods bountifull fauours are like bitter wormwood to vs, but those that this vaine life affordeth, sweeter then hony, or any thing else whatsoeuer.

After that our Sauiour had

had commended Peter the Apostle, saying: *Blessed art thou Simon the sonne of Ionas, for flesh and blood hath not reuealed that vnto thee, but my father which is in heauen*: presently hee became so hot & forwarde vpon this fauour, as quickly after hee woulde needes seeke to hinder our Redeemer from his passion, presuming to say, *Mayster pittie thy selfe, this shall not bi vnto thee*: But Christ reproued him immediately for this boldenesse, saying: *Get thee behind mee Sathan, thou art an offence vnto me*: here was a speedy chaunge of so great fauour before.

Mat. 16.

When Moyses sawe, that it pleased God to talke familiarly with him, hee coulde not containe him selfe

Exod. 33.

ſelf frō further preſumption but enters into theſe words: *I beſeech thee ſhew me thy glory*: But God returned him this preſent anſwere: *Thou canſt not ſee my face, for there ſhall no man ſee mee and liue.* The two ſonnes of Zebedeus becauſe they were highly fauoured by our Sauiour, and (according to the fleſh) were of his kindred: there was requeſt very quickly made, *that the one might ſit on his right hande, and the other on the lefte in his kingdome*: as deeming and thinking themſelues more worthy of preferment then any of the other Apoſtles. So the ſpouſe in the Canticles hearing her beloued praiſe her, as being *the fayreſt among women*: forth-

Mat. 20.

forthwith she sayth: *Shewe me (O thou) whome my soule loueth, where thou feedest, where thou liest at noon, &c.* Cant. 1. But all these had answeres to their ouermuch presuming: *My backeparts* (said God to Moyses) *thou shalt see, but my face shall not be seene.*

To the Apostles Iames & Ioh. he said, *ye know not what ye aske, are ye able to drinke of the cuppe that I shall drink of?* And to the Spouse: *If thou know not, get thee forth by the flocke, and feede thy kiddes by the tentes of the shepheardes.*

If then we vse the fauour of God in such ill sorte, that wee growe proude, and endanger the losse of our selues thereby: what goodnesse can the worlds fauour

procure

procure or rayse in vs? The regarde and fauour which Ioseph receyued of his mi- Gen. 39
ſtriſſe in Egypt, was to diſpleaſe God, & ſinne againſt his owne ſoule: the kindnes and fauour of men and women in theſe dayes doo ſeldome differ from ſo bad a preſident. The pureſt wine gets ſooneſt into the head: which makes a wiſe Lord or ruler of ſeruantes, when hee ſees any of his followers ſeek to diſorder themſelues with drinking of the beſt wine, that they ſhall abate the ſtrength thereof with water. Euen ſo is the will of God, when fauour of men & worldly regarde do trouble the ſences, and ouermayſter our wittes, that they ſhould be qualified with the water

of

of more prouident respect, namely those blames and defectes which depende vp on them: and they woulde keepe vs from loftie humors, vainely presuming on the fauours of Princes, Lordes and such like, or hunting after any worldly prefermentes. And because we shoulde not bee swolne bigge, or puft vp with much praise and idle commendation, the diuine prouidence doth permit vs to be bitten by detractors: that when the extolling tongue lifte vppe our conceytes proudly, the detractors murmuring might humble vs agayne, and so both together might bring vs to the true knowledge of our selues.

When

When Antiochus entred the Temple, he tooke away the lightes and the candlestickes: euen so worldly fauour no sooner enters into our thoughtes, but it extinguisheth all light of knowledge of our selues. A man that is fauoured and esteemed, knowes not himselfe, but is knowen of many: whereas the disfauoured & abiect person knowes what himselfe is, though hee bee regarded by no other. The knowledge of a mans owne selfe is much more woorth, then hauing knowledge in all other matters beside, to bee vtterly voyde thereof: foremore daunger attendeth on fauour then disfauour, & greater preiudice followeth affection, then hatred, 2. Mac. 2.

hatred, becauſe hatred may purſue thee as a perſecuter, and perſecution is good to humble & make thee know thy ſelfe: where contrariwiſe, affection doeth but blind thee, and will neither let thee ſee or knowe thy ſelfe, therefore it is better to be perſecuted, then fauored, becauſe in the one we finde God, and in the other we looſe him: Neuer imagine, that becauſe thou art fauoured of men, and proſpereſt well in this worlde, therefore thou art the better, or more acceptable in Gods ſight, but call to memory what is written in the holy Goſpel: *Remember ſonne, that thou in thy life time receiuedſt thy pleaſures, and likewiſe Lazarus paynes:*

Mar. 16.

now

now therefore is he comforted, and thou art tormented.

As if the holy Ghoſt (in this place) did now ſpeake to one of our preſent worldly fauoured men, ſaying, Thou that ſwimmeſt in all ſtore and aboundaunce of pleaſure, thou that haſt gay howſes, fayre landes and Tenementes, a beautiful wife and goodly children: thou that art become mightie by great mens fauours, buying and purchaſing thy neighbours howſes ouer their heades, making waſte grounde where ſtood ſometyme prettie Townes and villages: thou that wilt haue, and nothing parte with: Seeſt thou thy naked poore brother going by thee, ſeeſt thou thy

ſelfe in thy roabes, and him in his ragges, thou with thy belly belching and too full, his almoſt growen to his back with hunger and emptineſſe. I tell thee (proude fauorite of the worlde) his ſoule coſt his ſauiour as deere as thine did, there went not a peny, nay not a mite more to thy ranſome, then did to his, hee is thy brother, notwithſtanding al thy brauerie, he lookes for as great a portion in our cómon fathers kingdome as thou, or hee that is thy better can do, thou haſt beene pampered while hee hath been ſtarued, thou haſt had thy choice of garmentes, while he hath gon ſtarke naked, thou haſt had all pleaſure, while he hath taſted all

kindes

kindes of anguish: therefore thou must haue the reward of thy worldly pomp and felicitie, and hee of the worldes disgrace, contempt and scorning: thou must to pleasures purchase, hee to paynes paradise, in playner tearmes, thou like rich Dives to hell, he like poore despised Lazarus to heauen: these are the iust proportioned recompences, both to the worldes smiling fauoures, and frowning despisinges, to the lordly mans superfluitie, and the disdayned mans dignitie, although (neuer so poore or contemned) if he be truely contented in his necessitie.

If then in this life thou hast great fauours and gay honoures, the more perilous

lous and dangerous are they to thy ſoules expectation, and a moſt perfecte argument, that thou makeſt no account to bee an heyre of heauen. The law al-
Gal. 4. lowes not, that any baſtard ſonne ſhall poſſeſſe his fathers inheritaunce. *Abraham gaue giftes to Iſmael,*
Gen. 25. *and to the other ſonnes of his Concubines, but hee made Iſaacke heyre of all his goods, and he ſucceeded in his fathers houſe.* Euen ſo dealeth God to ſuch as by their ſinne & wickednes do degenerat fró their true father, he permits the poſſeſſion of goodes, landes and great reuenews, becauſe by diſpleaſing him, they delight in this world, and are the onely fauourites therof: but then he excludes them

them from the inheritance of his glory, which he onely reserueth in store for his right children, euen they (that despising this worldes vaine fauours) expect (like legittimate sons) their patrimony in heauen.

With giftes and fauours men of this worlde are soonest contented, neuer making account of any other goodes or inheritance: then neuer meruaile when thou seest so many bad men liue in such flourishing estate, for they care not how great they be here, so they be nothing at all else where, and a blase of vayne glory is better to them in this life, then perpetuall remembrance in the life to come, for badde men haue no goods at all in

heauen, and the humble ſpirited care for none heere on earth.

God ſendeth trouble & afflictions to ſuch as hee loueth, becauſe they ſhoulde not buſie their thoughtes with worldly occaſions, but ſtill bee labouring on their iourney towarde heauen. It comes to paſſe many times that a traueller, who in the ſommer ſeaſon hath a iourney to ſome place or other, being ouer hot and ſweatie, finding a ſhady place, where the graſſe is pleaſant, and the ayre very coole, ſits downe there to reſt himſelf, and delights ſo long in that idle recreation, that all the reſt of his day-labour is vtterly loſt. According to this ſimilitude dealeth God with

with his chosen children, making the trauaile of this life seeme sweatie, painefull and laborious to them, that they should make the more haste to finish their iourney without loytring in the fresh aire and shaddowes of this world, and so loose the day light to go stumbling in the darke: For the Sunnes heate and toyling on the way discourageth not a wise traueller, or makes him slacke his pace, but to vse the more haste, and rest himselfe in his Inne, least being shut out by late comming thether, he lies in the street, & haue none to comfort him.

It is our Lords wil therefore that to such as loue him, and seeke after his

glory, the paſſage of this life ſhoulde bee full of anguiſh, trouble and moleſtation: leaſt being deceyued with the worldes vayne allurings, their eternal hope might be altred, & he looſe them, whome hee maketh deareſt account of. To draw
Exod. 15, the children of Iſrael out of Egypte, and make them long and deſire the more to ſee their promiſed countrey: God permitted Pharaoh ſo many wayes to afflict them. When Iaacob was kindly vſed in Labans houſe, hee had no minde at all of his own countrey: but when hee perceyued Laban and his ſonnes deale hardly with him, thē he called Rachel & Leah to him, ſaying:
Gen. 13. *I will no longer tarry from the land*

land of my fathers, because I see your fathers countenance is not towarde me as it was wont to be.

And as it is a thing most honourable for any Knight or Souldier, to beare the armes of his king and Captaine: euen as honourable is it to a true Christian man, to suffer trauayle & persecution, as his fore-guyde & leader Iesus Christ did. Seeke not then (dear brother) for mens fauours and regarde in this worlde because they serue for no other vse, but to lye in thy way like stumbling blocks, & lo to hinder thee from the kingdome of heauen. Then like the true seruant of Christ Iesus, entertayne this holye purpose, wade through all calamities

whatsoeuer they bee, and expect & looke for with patience that most glorious & bright day, which shal enriche thee with eternal happinesse.

Medi.

Meditation 16.

Of worldly prosperitie and benefiting our selues by our neighbours preiudice.

THe *prosperitie offooles* (saith the wise man) *is their own destruction*: therefore this giues vs occasion to feare, when we finde our selues ouerlodē with worldly prosperitie, howe the humilitie of our Lord & mayster Christ Iesus, may likewise be kept in our heartes, and not displaced. Saul was Prou. 1

1. Sam. 9.

a holy man, and ſo humble, that hee hid himſelfe in his
1.Sam. 24 houſe, becauſe hee woulde not be king: yet he ſaw him ſelfe no ſooner exalted, and in the height of proſperitie, but then he became a moſt proude king. When Dauid was perſecuted, hee gaue his life to his enemie Saule:
2.Sam.11 but comming afterwarde to proſperity, he cauſed his ſeruant Vriah to be ſlaine. They that in perſecution yeelde their liues ready to death, afterward in proſperitie are readieſt to murther the liuing. The ſtate of proſperity is very doubtful, for though it affoordeth worldly felicitie, yet is it combred with many cares and inconueniences: therefore the peril is the greater,

where

where the ſpoyle may bee made the richer. That part of our life which is paſt with moſt ſlothfull ſecuritie, and freeſt from trouble or moleſtation, is alwaies the moſt daungerous, becauſe in aduerſitie there is no croſſe or affliction, for all are impriſoned in the ſweetneſſe of proſperitie, it is therefore a great vertue to wraſtle and contend againſt proſperity, and the felicitie is not little not to ſuffer our ſelues to be conquered thereby.

When a man that is in proſperity is beloued, it is not diſcerned, whether his perſon is affected, or his proſperous eſtate? but let the fraudulent glory of ỹ world ſlippe away a little, then the truth is made manifeſt, be-

cauſe

cause prosperitie can not shew a friend, nor aduersity hide an enemie. The prosperitie of this worlde doth not onely delude men, but slippes away from them ere they are aware of it: therefore the Psalmist said well: *It is the enemie to the proud & exalted, and vanisheth away as if it were a smoake:* Smoke mounted on high, the sight thereof is quickly lost: euen such is prosperitie, it beares a shewe for a while, and at length comes to nothing: Vppon the mountayne of Gilboa perished the noble and great men of Israel: so doth prosperitie leade men vp as it were to a mountain, and suddenly thence tumbles them headlong downe, for it vtterly forgets God,

Psal. 36.

2. Sam. 1.

and

and therefore is worthely the destruction of it selfe.

When Ioseph had interpreted King Pharaohs Butlers dreame to him, that he should be restored to his office, and all shoulde go well with him, he intreated him in this manner: *But haue me in remembraunce with thee, when thou art in good case, & shewe mercy vnto mee I pray thee, and make mention of me to Pharaoh, that thou mayest bring me out of this house.* But the Butler being deliuered from prison, and in as good estate as he was before: forgot poor Ioseph in the dungeon, prosperitie had nowe made him proude agayne, such beggers as Ioseph were not then to bee thought on, whereby wee may well perceyue, Gen. 40.

ceyue, that prosperitie is a stare of no remembraunce, Pharaoh king of Egypt, in the pride of his prosperity, said: *I knowe not the Lorde,*
Exod. 5 *neyther wil I let Israel go*: But in his tribulation afterward then he knew God, and entreated Moyses and Aaron to pray vnto the Lorde for him. The Apostle Peter, when hee sawe his Lordes glory on the Mount Tabor, presently said: *Maister*
Math. 17. *it is good for vs to bee heere, therefore if thou wilt, let vs make here three tabernacles, one for thee, and one for Moyses, and one for Elias,* Peter neuer remembring himselfe, nor his other compa-
Iohn 1. nions, Andrew the Apostle, and brother to Peter, when he had brought his said bro-

ther

ther to the knowledge of Christ, & that Peter was so highly fauoured by his maister, as to bee present with him at his glorious transfiguration: hee neuer thought on his brother Andrewe, who had brought him to this aduauncement and incomparable blessednesse.

But in vayne is it to meruayle hereat, because this worlds glory & gaudy prosperitie, will not let men knowe themselues, much lesse any one to whom they haue beene beholding. The like wee see oftentimes to happen in the pallaces of mighty princes, that a mean person hath been the occasion of a mans preferment to a place of great account: and who is the first that hee

hath

hath ſooneſt forgotten? euen he that was the meanes of his loftie aduauncement, ſuch is the wondrous defect wayting on worldly proſperitie, that it will neuer let a man remember his eſpecial benefactor. And becauſe God knew that mens proſperitie brought them to ſuch forgetfulneſſe: When his people of Iſrael were in the deſart, trauelling towarde the land of Promiſe: *Beware* (quoth hee) *that thou forget not the Lord thy God, not keeping his commandementes, and his lawes, and his ordinances which I commaunde thee this day. Leaſt when thou haſt eaten and filled thy ſelfe, and haſt built goodly houſes, and dwelt therein. And thy beaſtes and thy ſheepe are encreaſed, and thy*

Deut. 8.

thy siluer and gold is multiplyed, and all that thou hast is increased: Then thine heart be lifted vp, and thou forgette the Lorde thy God, which brought thee out of the lande of Egypte, from the house of bondage.

Therefore wee may well perceyue, that in prosperity we liue in far greater perill, then whē we are tossed with continuall tribulations, and the danger is more to be feared, when we saile on a fresh and sweet water, then when we are at liberty on the bitter salt seas: all which sufficiently doo approue, that our life is beleagerde with mightier enemies, when we passe through the smooth streames of worldly prosperitie, then when wee are enforced

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thy

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forced to hard and narrowe shiftes, among the rockes and quick sands of troubles and afflictions. Let vs bee wise thē in time, for though prosperitie seeme to be our very best friend, and holds the highest place in our houses: yet trust it not too farre, for it hath a greater fauourite to countenaunce it, then wee easily consider of, and that is our frayle flesshe, which puffes vp the soule with the winde of prosperities bellowes, onely to make it proude and forgetful of God, neuer permitting vs to remember, that this high floode of iollitie may haue as lowe an ebbe of aduersitie, and that this loftie tytle of prosperitie, is onely but lent vs:

Where-

Whereas on the contrary side, if wee consider the benefite of tribulation, howe it hath no proude eye, no ambitious aspiring humour, but endures all crosses patiently, knowing that it can haue no long time of continuance, and therefore carryes an euen sayle better contented with passage the through bitter stormy seas of affliction, then daunsing at pleasure on the calm streames of vanitie: wee would flie from prosperitie as from the pestilence, and think our selues in best case, when it is furthest of vs.

Heere it shall not bee amisse, to enter a little in consideration of this worldly prosperity, and what means are often vsed for attayning

ning thereto: some by the preiudice and hinderance of their neighbour, others by seeking to support themselues on the countenaunce of the wicked, so to get vp on the ladder of fooliſhe proude vanitie.

Eccles 27. *Who so casteth a stone on high* (saith the wiseman) *casteth it vpon his owne head.* If then thou wilt needes be great & no way will serue thy turne in attayning it, except thou wade through the blood of thy neyghbour, and that his vndooing must bee thy step to mount by, thou casteſt vp this stone, and the fall thereof will bee vpon thine owne heade. He addeth further in the same place: *Hee that smiteth with guile, maketh a great wound. Whoso diggeth*

diggeth a pit shall fall therein, and hee that layeth a stone in his neyghbours way, shal stumble thereon: And hee that spreadeth a snare for another, shall be taken therein himselfe. Iust is the iudgement of God, and therefore he permitteth, that such as seeke to sayle and commande, by the hinderance and ouerthrowe of their neighbour: that the same harme they wish them, shall returne on themselues, and though the worlde reputes their beginning to be good, yet dangerous shall bee their end, and euil. An excellent president hereof, haue wee in proude Haman, who could find no way else to vpholde his honour and prosperitie, then by seeking to shedde the Hest. 7

blood

of Gods innocent people;
but what ensued thereof, on
the same gallows hee made
for Mardocheus, himselfe
was hanged very soon after.

The men of Babilon ima-
gined, that by procuring the
death of Daniell, they
Dan. 6 should bee the more highly
fauoured of King Darius:
wherevpon they wrought
with the King, that Daniel
was throwen into the den
of Lyons. But the succes
thereof fell out quite con-
trary to their expectation:
for God deliuered his s
uaunt from death, and t
complotters of his destru
tion, were themselues d
uoured of the hungry Lyo
Achitophel, to compa
1. Sam. 17 the good liking of Ab
lon, whom he held as kin
a

& therfore gaue euill coun-
sell against his lawfull Lord
Dauid: did nothing else
but procure his owne death
thereby, for when hee sawe
that his counsel was not ac-
cepted, he went and hanged
himselfe in his owne house.
Balaam to get the gifts and
fauour of Balaac King of the Numb. 24
Moabites, gaue wicked
counsell against the people
of Israell, but God so per-
mitted, that thinges got-
ten by euill meanes, should
haue as bad an end, and Ba-
laam weening to make him-
selfe great by the losse and
damage of his neighbour,
was afterward slain in a bat-
tile.

Then couet not to pros-
per by badde and wicked
meanes, because God will

not ſuffer thee to enioy the goodes ſo gotten any long while, but will depriue thee of them by one way or other, yea ſuch as ſhall redounde to thine owne paine and perplexitie. Make no bargaines, ſeeke no poſſeſſions, nether reach at offices or dignities by ſiniſter courſes: for goodes euill gotten haue no continuaunce, and their felicitie is as little, as their purchaſing was lewde. If thou haue right and true title to any thing, alleadge then thy lawfull intereſt without preiudice to the contrary partie, or offering the very leaſt wrong to thy neighbour: This way ſhalt thou bee aſſured of Gods help & furtherãce, yea euery thing ſhal proſper & go well with

with thee. A hard conſciēce is neuer in quiet, and preferment̄e badly come by hath as brittle abiding: for there are many that labour and gape after offices, high ſeats, ſpirituall promotions, and ſuch like, ſome bringing letters in fauour, other Ringes as tokens, and diuers come backt with friends for their better countenance: & yet notwithſtanding all theſe buſy proceedings, God (not bleſſing their endeuours) they miſſe the markes they aymed at, and other leſſe thought on, & not ſo inquiſitiue doe many times enioy thē. But ſome (to further thēſelues the more in theſe aſpiring affaires) wil ſtand much vpon their owne worthines, and defame any competitor

that labours in the ſam
ſute, nay, rather then the
will faile of their purpoſe,
the impayring of the othe
good name will not ſerv
the price of his bloode ſh
yeeld a more certaine aſſu
rance: & yet God in iuſti
doth ſo fruſtrate their end
uours, that if any periſh,
is the practiſer himſelfe, a
looke what he prepared f
an other, falles out in t
end to be his own paymen

God ſent an euill ſpiri
Iud.9 betweene the men of S
chem, and Abimelech w
they had elected for th
Lorde, and it was a ſpirit
diuiſion and hatred, whic
brought an euill end bo
on the one and other: for A
bimelech ſlew his brethre
to make himſelfe King, a
t

he Sichimites perished for
iding him in this wicked
ractise. For as the sea in his
welling makes the adioy-
ing riuers muddie, thereby
o cleare himselfe: so fares
with them that woulde
leanse their owne infirmi-
es, by polluting others
ith foule spots of infamie.

The mother of the sonnes
o Zebedeus made a request Math. 20.
or her children, without of-
ending or maligning o-
hers, for in commending
er owne sonnes, she spake
o euill of the other Apo-
tles, nor did shee will our
ord to shew any iot lesse of
uour to the rest: therefore
er desire extended not to
re dice a neighbour, or to
and as an offence to any o
her, for though she labour-

ed for the honour of her owne children, yet shee iniured not the rest, or any way defamed them. When one scale of the ballance ascendes vp, the other sinkes downe: Such is the condition of very many that knowe no way howe to lift themselues aloft, without the casting of others headlong downe, If but the pinnion of an Eagle touch the feather of any other meaner birde, it disables it of any helpe, and vtterly spoiles it: euen such is the power of Princes and great Potentates fauours, they vtterly ouerthrowe them that want abilitie, that they may seem the more munificent where their owne opinion leades them, for a promise made,

is

not a deed performde, &
consent can quickly bee
heckt, when it had no will
supply the requeſt.

Others there are, that
hinke to proſper and come
o account in the world by
attering, prayſing, and
oothing the ſinnes and ini-
uities of great perſons,
hich in the ende lyes very
eauie on eythers conſci-
nce: Take heede then of
eeking after ſuch vayne
roſperitie, which bringes
ith it the hazarde of thy
eighbours ſoule and thine
wne.

God commanded in the
ld law, ſaying, *thou ſhalt not* Exod. 23,
eeth a Kidde in his mothers
ilk, the Goats (ſaith our Sa- Math. 25.
iour) *in the day of iudgement*
hall bee ſet on the left hande:

whereby is vnderstoode th
name of sinners, who in d
spight of all their worldl
preferment and prosperit
shall bee deliuered ouer
the fire eternall: such th
are sodden in milke, as a
soothed and vphelde wi
prayses in their abhomin
ble vices. The wiseman c
leth milke flattery, and t
praise of sinners, when h
saith: *My sonne if sinn*
Prou, 1 *offer thee milke, lende no e*
vnto them. Wretched ma
why shouldst thou seeke t
neighbours harme? W
shouldst thou encourage
sinner in his wickednesse, b
a deadly enemy to his sou
and all to helpe thy selfe t
worldly prosperity? C
there be any greater vanit
then this? Away with th
dream

dreame of prosperity, whatsoeuer thou seekest or desirest, let it bee doone by honest, good & lawfull means, that thou maiest the longer enioy it, and with a pure and with an vnpolluted conscience.

Now for such as hunt after prosperitie by wicked occasions, as also for them that leane to such men, as deserue no regard at all: List what the Prophete Dauid sayth: *A small thing vnto the iust man is better, then great riches to the wicked & mighty.* Psal. 37. For wicked preferment must haue as wicked maintenance, & nothing violent can bee permanent: therefore great violence is it to nature, and a matter against all the course of reason, that

dignitie ſhould bee abuſed by any baſe vpſtart, or hee that intendeth an honourable race of life, to entertain or keepe a wicked perſon about him. The Iuie is but a vile thing & of no account, yet is it aſpyring, & encreaſeth onely by the walles fauour, that giues it leaue to mount on: euen ſo in this worlde, many men of vyle and baſe condition, ſuddenly leapes vp to promotion and great offices, becauſe they clyme by the wall of great mens fauour, and in time growe in wickedneſſe vp to ſuch height, that they diſpiſe the meanes whereby they mounted, yea, and are the very formoſt (if occaſion ſo ſerue) to teare out their harts, that ſo highly

promo-

romoted them. And (here-
f) the Iuie giues vs a good
reſident, for albeit the wal
elcomes it as a kind neigh-
our, and cares not though
t ouergo him in growth, yet
ike a vile traytor and moſt
ngrateful wretch, it rots &
uinates him quite in peeces.
So happens it to them that
giue grace & acceptance to
vndeſeruing wretches: they
growe vp by ſiittle and little
vnder their ſufferance, til ei-
ther they be tooo high to be
takē downe, or haue ſuckt
ſuch ſtrength out of their
kinde tolleration, that they
ſhal be able to ſtand no lon-
ger. *He that is wicked to him-* Eccleſ. 14.
ſelfe (ſayth the Scripture) *ta*
whā can he be good? For who-
ſoeuer loueth wickednes, ha-
teth his owne ſoul, & not his

ſoule

soule onely, but his body also, procuring death eternall both of body and soule.

Nowe if the wicked are not good to their equalles, what can they bee to thee? so soone as they beholde themselues to haue no more neede of thee, they presently turne their backes, and become thy vtter enemies. Our sauiour sayth: *Men gather not grapes on thornes, nor figges on thistles*: Then neuer thinke, *to sucke honye out of the stone, and oyle out of the hard rocke*, as God did for his people of Israel. Moses drewe water foorth of a rocke, but it was a miracle to draw vertue or gratitude out of a wicked man, who commonly leanes to the winning side, not caring whe-

Math. 7
Deut 33
Num. 20,

whether truth bee there or no, but so farre is he a frend, as hee may prosper thereby. But whosoeuer thriueth by such wicked means, & hath no better foundation for his worldly fame and dignity: beleeue mee, hee doeth nothing else but deceyue himselfe, hee may haue a fayre morning, that is, a goodly beginning in shew, but ere night, that is, before hee partes hence, hee will finde it a rough, stormy and tempestuous euening.

The diuine wisedome (which is God himself) saith *By me Kings raigne, & Princes decree iustice:* If then all power and authoritie come of God, and nothing whatsoeuer is done on the earth but by his prouidence and Prou. 8.

permis-

permission: howe thinkeſt thou that God will bleſſe and proſper thee in thine eſtate, whē thou art vnthankfull to him that holpe thee to the ſame? And how canſt thou think to profit or haue any ſucceſſe at al, when thou perſecuteſt the good, dealeſt vnmercifully with the poore, and oppreſſeſt euery one, as much as lyes in thee to do.

Thou fauoureſt the wicked, and treadeſt downe the godly, not knowing how the griefes which the good ſuffers, do pierce vp to the eares of the Almighty: & he who is the Lorde of iuſtice, aunſweres for his choſen, and will defend them, euē hee that ſayth, *Yee ſhall not trouble any Widdowe or fatherleſſe child:*

Exod. 22

hild. If thou vexe or trouble
ny such, and so he call and cry
nto me, I will surely heare his
ry: Then shall my wrath bee
indled, and I wil kill yee with
he sworde. Pharaoh king of
Egypt, to keepe himselfe in
his throne and royal pompe,
neuer fearing to loose his
worldly kingdome, though
the people of Israel were
much more encreased, pur-
sued continually the people
of God. But the Lord heard
the prayer and quarel of the
iust, destroying the persecu-
ter & his kingdom. The ve-
ry like dost thou (O misera-
ble man) after the manner of
Pharaoh, to vpholde thine
own worldly estate, thou gi-
uest countenaunce to lewd
persons, and persecutest the
vertuous, rather esteeming

of

of dissolute wretches, then such as truely tell thee the way to perfect preferment, and thus thou wilfully seekest thine owne destruction.

Hest. 5 What ouerthrew proude Haman, but his persecution of Mardocheus, who was a iust man? Hee made too much rekoning of light headed fellows and sinners, that would honor him as a God, and sooth him vp in all his wicked purposes. And therfore imagine not thy self to be any iot honored by him that hath no knowledge of honour in himselfe because no man can giue the thing which hee hath not. Seeke honour then of good men, who are neuer without it, & let none but the vertuous

haue

haue place about thee: for though the mouthes of the wicked are full of goodly wordes, yet (like a winde) they blow away, & to morrow there wil be no remembrance left of them. God saith by the Prophet Hosea: *I will chaunge their glory into shame*, meaning the glory of such as will support themselues by the fauour of wicked persons. And by the Prophete Ezechiel: *I will bring downe the high tree, & dry vp the greene plant: All the trees of the field shall know that I the Lord haue doone it.* So thou and all they whom thou regardest against reason and iustice, shal quickly bee hewen downe, for the house which is builte on a badde foundation, cannot

Hosea, 4.

Ezech. 17.

stand

ſtand any long time, but muſt needes fall to the ground. *As the ſmoake vaniſheth* (ſayth Dauid) *and as the waxe melteth before the fire, ſo ſhall the wicked periſh at the preſence of God.* And as the ſalt floode quickly ſwels vp, and as quickly ſinkes down again and turnes to nothing: euen ſo and ſuch is the proſperitie of the wicked. Wee ſee that thinges carryed aloft by the winde, the winde no ſooner ceaſeth, but they fall to the grounde: So fares it with them, (who without deſerte, and by the fauour of men) are highly promoted, when fauoure ſlacketh, downe falles their dignity, in a miſerable caſe is hee that hath no better aſſuraunce, *Thou takeſt me*

Pſal. 68.

vp

vp (saith Iob) *and causest me to ride vpõ the Wind, & makest my strength to fayl*: Such men buylde their dwellinges vpon the winde, as thinke to preserue their reputation by the endeuours of badde men, and their strength shal fayle that is so weakely vnderpropped. *As the Snowe in sommer* (sayth Salomon) *& as rayne in harueſt are not meet: so is honour vnseemly for a foole.* The Gentiles vainely adored the Idole Mercury each of them carrying a stone in honour of their Idoll: euen so they that honor worldly prosperitie, steale the honor which is due to God, and bestow it on a base Idoll, and the selfe same may be said of him, who honours

Iob. 30

Prou. 26

a

a foole, and voide of vertue, that he commits a certayne kind of idolatry, in robbing the wise man of his honour, and giuing it to a foole, for they are like the Idoles which Dauid speaks of: *They haue a mouth, and speake not, they haue eyes and see not: they haue eares and heare not. &c.*

Psal. 115

So then to giue honour to the ignorant, promotion to the wicked, and dignity to the vndeseruer: is like him that throws a stone with a sling hee knowes not whether, and huggeth a foole in his armes in stead of a wyse man.

A stone because it is heauie by nature descendeth downewarde, but being put into a sling, and holpen with the strength of the arme, it flies

flies vp into the ayre like a birde, and falles where the caster can hardly guesse. So happens it with a wicked man and a foole, that cannot mount aloft, or soare of thē-selues, but by the help of o-thers, and against the course of all reason: thus are such stones and worthlesse wret-ches sent vp into the ayre of promotion, whereas rather they ought in equitie to lie still on the earth, and to bee trodē vnder wise mens feet, yet happening (by chaunce) to a good arme, and fauour in Court, or elle where, they fly like birds of fairest wing, whereas neuer a feather is truely their owne, all which is contrary to iustice, or any argument of reason.

Thus seest thou what this worlds

worldes prosperitie is, and what benefit ariseth of vn-lawfull attayning thereto: thou therefore being a true christian, canst direct thy course a quite contrary way, thy Lord and Maister himselfe hath instructed thee how, when hee sayeth, *If any man will come after me, let him deny himselfe, and take vp his crosse dayly, and follow mee*. Thy way then to heauen, is not by vaine prosperitye, high lookes, lofty aspiring, promotion to great offices and dignities, treading on thy neighbours necke, and contemning of the poore: but through persecutions, crosses, reuilings, scoffing, and all ignominies of this world, which patiently thou must endure and suffer for

Luk. 23

his

his sake. If thou purpose to raigne with him, seek not to raigne here, if thou wilt bee an heire of his kingdome, disdayne no embasing or dejection here in this world, so he that sees thy hearts true humility, and thy contented sufferance for his loue and honor in thine afflictions wil giue thee cõfort in thy heauie burdens, his owne shoulders will support thee, and for thy death of body hee will reward thee with life both of body and soule in ioyes euerlasting such as no eye hath seene, no tongue can repeate, or any hearte in this world is able to conceiue.

Medi-

Meditation 17.

Of worldly care for food, rayment, and other maintenance in this life.

Mat, 6. BE not carefull for your life, what yee shall eate, or what yee shall drinke, nor yet for your bodies, what ye shall put on (sayth our Sauiour) for your heauenly father knoweth, that ye haue neede of all these thinges. Consider deare Christian brother, that God is not the father of the proud rich, but of the humble poore, and it must needs bee so, according as Chryst affirmeth

affirmeth, when hee sayth, *Reioyce then & beglad, when thou wanteſt any thing, or when thinges encreaſe not to thine owne deſire.* Here wee perceyue he saith not, that the Father knoweth ye haue need of alablaſter houſes, iewelles & precious ſtones, triumphall chariots, or ſuch like vayne thinges: but onely that yee haue neede of meat, drinke and clothing, all which himſelfe taketh care to prouide ye, and all which yee muſt receyue in moderate manner, becauſe good men extend their care to nothing elſe. *When wee haue foode and rayment* (ſayth Saint Paule) *let vs bee therewith contented:* therefore truely may it be ſaide, that God is the father of them 1 Tim,6

onely, who with neceſſary maintenaunce and clothing is truely contented.

When the houſholder ſent the labourers to work in his vineyarde, he made each of them promiſe but of a peny for his paines, meaning eternall bleſſednes, and not any reward of meate or drinke, therefore thus ſhoulde his liberal offer be vnderſtood, nor will hee fayle therein to them that rightly ſeeke after eternall felicitie, not reſpecting the bellies feeding, or the backs clothing, but only ſuch maintenance as ſeemeth beſt in his diuyne wiſedome, whereby hee expreſſeth himſelfe the Lorde and King ouer all. Labour then for the inheritaunce of his bleſſed kingdome

Math. 20.

dome, and all thinges elſe beſide ſhall bee giuen vnto thee: for he that is able to giue thee bleſſednes, can prouyde all other thinges needful for thee. Truſt then in God onely, who will not faile to giue thee that which beſemeth a ſonne: and if it happen thee at any time to want for a while, yet ſlacke not thy hope, he will reſtore that want with ioy and ſpirituall conſolation, ſo that thou wilt take more pleaſure in ſuch a neceſſitie, then if thou hadſt all worldly things in greateſt abounedance.

Bee not curious nor ouercareſull in prouiding for this lyfe, eyther by meanes vnlawfull, or courſes of extremitie: becauſe the

care and seeking after these temporall occations, is such a heauy burthen and clog to the mind, as they hinder it from flying vp to contemplate our eternall good. For God made man to the ende he shold respect the chiefest good onely, and by respecting it, to loue it, and louing it, to seeke for enioying the fruit thereof: which ioy is able to withdrawe his carnall conceyte, and eleuate his hope to the mater hee was made for.

Hereto must be added an other persuasion, that thy life is not tyed to any ordinary mayntenance, because it is written; *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.* For if it

Math. 4

pleased

pleased him, he can sustaine thee with any other thing, as in the desart he drew wa- Numb. 20
ter out of a rocke, and made the bitter waters of Marah Exod. 15,
to be sweet, that his people & 16,
might drinke thereof, and maintained them fortie yeares with Manna from heauen. Then neuer be thou so carefull, and afflicted for occasions belonging to this worlde: but principally seek the kingdome of heauen, which will enrich thee with all thinges thou canst neede beside.

If the people of Israel had Exod, 16
thought on nothing else, but eating and drinking, & clothing themselues in the wilderneſſe, they had neuer gone forth of Egypt, nor entred into the lande of pro-

miſe: If then thou wilt likewyſe enter into the promyſed lande, diſburthen thy ſelfe of all worldly cares, and caſt not ſo much as one look to any tranſitory traſh.

Numb. 11 Many of the Hebrewes, after (by Gods greate fauour) they were deliuered out of Egypte by being ouer careful, called for fleſh, and cared not for Manna, & thorugh this murmuring, they neuer attayned the ende of their iournie, nor could com to ſee the fertile land of promiſe. Our Lorde compared his diſciples to lambs, when he ſent them forth to preach

Luk. 10 commaunding them not to beare bagge, ſcrip, ſhoos, or any prouiſion with them: and the reaſon why he wold haue them goe in this naked

man-

manner, was becauſe they ſhoulde bee troubled with no affaires of the world, but being free from temporall cogitations, they ſhoulde bee the apter for their maiſters ſeruice. Wee knowe that the Lambe takes no care at all, the ſhephearde onely hath regard of it. God is our carefull ſhephearde, and ſayth to vs as hee did to his Lambes: *When I ſent ye without bagge, and ſcrip, and ſhoos, lacked ye any thing? And they anſwered, Nothing*: If God haue ſuch care of thee, why ſhouldſt thou torment thy ſelfe with this worlds afflictions? There is no maiſter (how rich or indiſcreet ſoeuer) but prouides for his ſeruauntes neceſſary nouriſhmēt: thē thou that haſt God Luk, 22.

for thy maister, what canst thou want? thou that hast the Lorde of all to respecte thee, how canst thou complaine of any need? What said the Prophete Dauid? *The Lorde is my shepheearde, I shall not want:* Follow thou his instruction, bee as confident in thy maker, and say in thy soule, he that made al things will let me lacke nothing.

Psal. 23.

They that hunt so greedily after these visible things, and make no account of the that are inuisible: seek pleasure in this life, and euerlasting payne in that which is to come. To such speaketh God by the Prophet Haggai: *Because yee haue forsaken my house, and with great care and diligence run to your owne houses:*

Hag: 1

houſes: *Therefore the heauen ouer you ſtayed it ſelfe from dewe, and the earth ſtayed her fr*[illegible] And it is no more then iuſtice, that they ſhould lack all thinges that leaue their Lord and Creator, and haue no part in his inheritaunce, that deſire no other but the ioyes of this life. Our Sauiour likeneth the liues of the iuſt to the foules of the ayre, in regarde of the little reſt they haue on the earth, and becauſe their liues are addicted vpwarde, and therevpon, reproouing our buſie thoughts and worldly cares, he vrgeth this example ſaying: *Behold the foules of the heauen, for they ſowe not, neyther reape, nor carry into the barns, yet your heauenly father feedeth them.* Mat. 6.

Well mayst thou bee a-shamed then of thy greedy desires, seeking thine owne death for the dyrte of the world, when the fayr flowres of paradise offer themselues vnto thee. Truely it is a strange kinde of crueltie, to hazarde thy life, and breake thy limbes, onely for the vayne affection thou bearest to this world, yet thinking thou canst come to heauen with ease, whole, sound, and without any molestation. Indeed, by true honouring the father, that is the neerest way, wherefore in matters of this life, the ouermuch care of the sonne, is a reprehension of the fathers little regard concerning prouision of needfull occasions: and hence ensues it that the world-

worldly sonne blames the careleſſe father for neglecting the courſe of common maintenaunce: yet he is not ſo buſie in compaſſing the vayne props of his pleaſure, but he is as careles of offending his heauenly father, euen he that would not haue him ſo vexe and toyle himſelfe, becauſe he hath prouided all things needfull for him.

The byrd neither abides or reſtes her ſelfe on the ground, but while the time of neceſſitie compelles her: the remaynder of her lyfe is imployed in mounting toward heauen.

If then thou wilt eſcape from the perilles of this lyfe, thou muſt make no abyding on the earth, but

eleuate

eleuate thy thoughts to heauen, mounte vpwarde with thy hourely cogitations, and flie from the worldes entysing allurementes, becauſe they doo nothing elſe but ſeek to deceiue thee. When God created the foules of the ayre, and the fiſhes in the ſea, he bleſſed them and called them good: but hee gaue no bleſſing to the brute beaſtes which liue on the earth. Whoſoeuer therfore wil haue part of his bleſſing, which hee will beſtow vpon none but the good, muſt (like the fiſh) ſwim ſpeedily through this worldes afflictions, and (as a bird) flie frō the vanities thereof with all celeritie, that they may eſcape the perils whereinto a number fall, becauſe they liued

Gen. 1

Math. 25.

ued but euen as brute beasts on the earth, affecting inordinately the trashe of the earth, whereto God neuer gaue blessing, but his heauy malediction.

Learne then (deare brother) to liue like the birde, soaring aloft toward heauen in prayer and contemplation, committing all thy cares to God only, agreeing with that which the Apostle Peter saith, *Cast all your care on him, for he careth for you:* The holy King was of this mind, when he said: *Though I bee poore and needie, the Lorde is carefull for mee.* If then the Lord himselfe be so carefull for thee, hee would not haue thee troubled with worldly cogitations, because all thy busie seeking after these tempo-

1. Pet. 5.

Psal. 40.

temporall affaires doo ſerue to no other ende, but to ſuffocate the worde of God in thy hearte, according as our Sauiour ſaith in the Goſpel: *The Gentiles and vnbeleeuers,* Luk. 8, *which deceyue themſelues, beleeuing life to bee but fortune, it is no meruayle though they be ſo carefull.* But thou that belieueſt in the diuine prouidence, as becommetha Chriſtian, oughteſt to bee carefull for ſpirituall goods onely, becauſe thou very well knoweſt, that in doing but thy duetie, God will neuer let thee lacke whatſoeuer thou needeſt: for if hee mayntains the birdes, which hee made for the loue of man, will hee ſuffer man to want whome hee made for his owne loue?

Make

Make cleane then thy heart, washing all vayne solicitude and worldly care out of it, that thou mayest with the more ease lifte it vp to God: for distraction of the hearte cooleth the heate of loue, bringing a man into many temptations and snares of the enemy, because nature and sensualitie are very mightie, & they go seeking one another in the vanities and delights of this worlde, whereby the vnderstanding being darkened, the spirite wexeth insensible, and performes all spirituall and godly exercises with little taste or feeling of any pleasure therein.

Those affaires which bu-

sie

ſie mens thoughts, (albeit in things lawfull) do yet bring with them a diſtemper and diſtraction of the minde, which in prayer prooueth to be much more hurtfull: becauſe they wil not ſuffer the very inferior ſtrength of the ſoule to endure any quiet ſupporting of it ſelfe. Then wel may we ſay, that worldly carke and care for exterior occaſions (how lawful ſoeuer) do but blind the ſight of memory, and obſcure the ſplendour of the true light indeed: Therefore, if thou wilt giue thy ſelfe wholly to God, thou muſt bee diſburthened of all worldly ſollicitude, and abaſing thy mind to theſe ſeruile vanities.

It is a common rule among men, that when they are grow-

growen great in the worlde by extremity of cares, hoording vp their treasures, and all meanes else which themselues terme prouident: then they labour to make themselues famous by feasting great Lordes, and banquetting their betters, whereby stil their mindes follow this expectatiō, that those feasts and banquets in that order bestowed, shall win fauor to encrease a further store, and friendes to tread down such as may contende with them. But what sayeth the wise man? *Eat not thou the bread of him that hath an enill eye, neither desire his dainty meats:* for such as couet honours or goodes by feastes and banquettings, do rightly follow the schoole doctrine of the Epi- Prou. 23

Epicures, repoſing therein their onely felicitie.

When the Angell ſpake to olde Zacharias, concerning his ſonne Iohn Baptiſt, hee ſaide: *He ſhall be great in the ſight of God*: and preſently added thereto: *He ſhall neyther drinke wyne, nor ſtrong drinke*: Whereby he approoueth the greatneſſe of Gods forerunner, in ſpeaking only of his abſtinence, not ſaying hee ſhoulde bee a feaſter, a banquetter, a bibber or glutton, but (as yee haue hearde) and thereby he ſhould become great in the ſight of God.

Luke. 1

At great feaſts and meetinges is God many wayes offended, becauſe in the heate of wine, and ouercharging the ſtomacke, the tong growes

growes too liberall of speech, abusing the name of God with oathes and idle talke, as also defaming our neighbour, by ouer rash reportes and friuolous suggestions. We read in the sacred scripture, that in the feasts of the olde Lawe much humane bloode was shed. For Pharaoh at a greate feaste hee made to his seruantes, suddenlye sent his Baker to bee hanged. Ammon was bidden to a banquet, and there slayne by his brother Absalon. So did Iudith beheade Holofernes at a feasting. Queene Hester solemnely inuyted Kinge Ahasuerus to her Table, and thecne was Haman sent to the gallows. Gen.40, 2.Sam.13 Iud.13 Hest.7

Herode at a feasting which he

Marke 6, he made in Galilie, commanded Iohn Baptists head to be cut off. Ptolome slew Simon, a greate Prince in Is-
1, Mac, 16 rael, and his two sonnes at a banquet. And the children of Israel after they had ea-
Exod, 32, ten and drunk their fil, com-
1 Cor. 10, mitted Idolatrie to the golden Calfe: These and such like accidentes haue happened at worldly feastes and banquets.

The children of Iob vsed continuall banquettings, & their father offered sacrifice dayly to God for them saying: *It may be that my sonnes*
Iob. 1, *haue sinned, and blasphemed God in their harts.* Full well he knew, that such celebrations could hardly be without sinne, and therefore hee laboured to appease Gods displea-

displeasure against them, by his heartie humilitie and dayly offerings. Of the rich glutton which fedde abonndantly, the Euangelist Luke writeth, that he was tormẽted in hell, and particularly in his tongue, the nyce taster of his delicates, and onely friend to his bellie, that became his plague for despysing poore Lazarus. Therefore they that liue in such manner, are neuer respective of the poores miseries, but according as the Prophete Amos sayth: *They drinke wine in riche bowles, and anoint themselues with the chiefe ointmentes, but no man is sorie for the affliction of Ioseph.* Luk. 16 Amos. 6.

Hee that is promoted to such an office, as to be Cook to a great & mighty prince, makes

makes no little reckoning of his dignity: but if he wold remember withall, that hee himselfe must (soone after) be cooke to the vile wormes of the earth, & that he must prepare his owne body for them to banquet on, I think the pride of his former office woulde quickly be abated.

Worthily may hee bee tearmed a foole, that will fatten a thiefe to day, which by the lawes sentence must be executed to morrow: ful well doe wee know, that the sentence of death is laid vpon vs all, and wee are ignorant when the writte of execution shall come, whether this day or to morrow, then may not wee as deseruedly be tearmed fooles, that

that by excesse of feeding make our bodies grosse, run from one feaste to another, and hunte after delicates, when the coffin standes ready at the doore to carry vs away, and our full fedde paunches must become foode for wormes and Serpentes: When the Philistines were in their myrth and iollity at a feast, Samson puld downe the house where they were, and so they dyed altogether. When the Amalekites were at their eating, drinking and dancing, for ioy of the booty they had gotten from Iudah, suddenly came Dauid armed vpon them, and making a great slaughter of them, tooke away theyr spoyles: Such ending

Iudg. 16

1. Sam. 30

ding hath the feasts & ban
quets of this world, for whe
the bodie is refreshed with
the sauour of meat, the hart
seems to taste some pleasure
and contentment, but when
hunger agayne approcheth,
all that former felicitie is
changed to nothing.

As a souldier ouercharge
ed with the weight of his ar-
mour, can no way bee apt &
ready for war: euen so that
man whatsoeuer, whose bel
lie is too much bumbasted
with varietie of victuailes,
can hardly endure the com
bate that sinne will assault
him with: whereby we may
easily gather, that in yeeld
ing to the bellies excesse &
superfluitie, we liue not like
men, but as brutish beaste
do. Martha was much trou

bled with prouiding a feaſt for our Sauior, but he therefore reprehended her, ſaying: *Martha, Martha, thou careſt and art troubled about many things.* As if he meant to haue further added: Buſie not thy ſelfe in preparing much meate, becauſe euery ſmall thing to me is ſufficient, I haue no neede but of one diſhonely, and that ſufficeth for the neceſſitie of this preſent life, what is ouer and aboue, that is vayne & ſuperfluous. Thou ſhouldeſt vſe thy body, as the Phiſitian doth his ſicke patient, who though he willes him to eate, yet hee forbids him thoſe thinges that are hurtfull and dangerous, and miniſters ſuch foode as hee ſhould haue, not thoſe vain Luk. 10.

viandes which his appetite woulde haue: vse thou this Phisick in health, which the other doth in sickneſſe, and thou ſhalt haue as ſounde a ſoul, as he can deſire to haue his pacients body.

Let me aſke thee but this queſtion, if a wiſe & ſkilfull Phiſitian ſhoulde ſay vnto thee: Take heed my friend, drink not the iuyce of ſuch an hearbe, becauſe by drinking thereof thou ſhalt ſuddenly dye, wouldeſt thou not be very carefull of medling with that hearbe? Now when the onely wyſe and true Phiſitian both of our bodies and ſoules forbiddes vs this vayne hearbe of the worlde, to wit feaſting, banquetting, carrowſing and ſurfeyting, telling vs it will

bee

bee the death both of body and soule, why are wee not more carefull of dealing with such dangers?

But in our common infirmities, when the body is sicke and weakened, yet the soul continueth more strong and valiaunt, according to the Apostles saying: *Although our outwarde man perish, yet the inward man is renued dayly*: But when glutteny and excesse comes to infect the body and soule, the body is not onely weakned, but death likewise assayleth the soule, because they that are filled with too much meat & wine, haue no power at al of their souls direction. While Adam in paradise obserued the rule of abstinence, he continued 2 Cor. 4

Gen, 3 in an eſtate both good and holy: but when he tranſgreſt and had eaten of the fruite, he loſt all his former ioyes, and fell into many miſeries.

Gen. 19, Lot by drinking too much wyne, committed inceſt: which made Paule (writing to the Epheſ.) to ſay: *Be not*

Epheſ. 5 *drunk with wine, wherin is exceſſe, but be fulfilled with the ſpirit.*

For as much water is the cauſe of mooriſh groundes, fennes, myres and muddie places, where nothing engendreth but Toads, Frogs, Snakes and ſuch like fowle vermine: Euen ſo exceſſe of wine procureth brutiſh, wicked and beaſtly deſires, many ſenſuall appetites, and other ſinfull qualities, farre worſe then theſe in vnreaſonable

ſonable creatures and brute beaſtes, that neyther eate or drink more then they need; for when a beaſt hath drunk ſo much as ſufficeth nature, immediately he returneth, and for that time will meddle no more therewith, becauſe hee perceyueth his thirſt to bee ſatiſfied: But wretched men, not contented with natures eaſie ſatisfaction, will both eate and drinke ſo ſuperfluouſly, till Gods Maieſty is offended thereat, their owne ſoules endangered, and themſelues brought into worſe eſtate then brutiſhe beaſtes, that haue no reaſon to gouerne themſelues. *Wine and women* (ſaith Salomon) *leadeth wiſe men out of the way, & ſeperates them from God*, and Eccleſ. 19.

hereto the Apoſtle Paule addeth: *That drunkardes, whooremongers, and ſuch like, ſhal not inherit the kingdom of God.*

1. Cor. 6

Let vs not meruaile if the Gentiles and vnbeleeuers were infected with theſe vices, in regarde they had no knowledge of the true liuing God: but wee that are Chriſtians, brought by God himſelf out of darknes, and led by the hande (as it were) to light and life, are not wee taught in the ſacred Scriptures, to flie from gluttonie and beaſtly exceſſe, becauſe we ſhoulde not therein imitate the Gentiles?

Drunkennesſe is a ſweete poiſon, and a pleaſant deceiuing deuil, who hauing once caught holde on a man, hee makes

makes him to haue no feeling of himselfe, & whatsoeuer he doth, he is ignorant of, because hee feeles no action hee performeth, so that in briefe, he sets not a foot forward, but still it is to sinne. Therefore if this greedy appetite bee not brideled at the very first motion, it will lead thee to more euill then any of the other vices can do: for let desire of excesse haue but his libertie, in vain shalt thou striue against all other sins. *By surfeyte* (sayth the wise man) *many haue perished, but he that dyeteth himselfe prolongeth his life.* Eccles. 37.

Weereade, that a fasting mans spetting, is poyson agaynst a serpent: euen so abstinence is the bane of all vices whatsoeuer. For

temptation can not kindle an abſtinent body, & there-
Dan. 3. fore in the great fierie furnace of Babilon, the three yong men were not burned, becauſe they feared God, & were abſtinent. Herehence it appeares, that faſting and the law of abſtinence were commanded by God, and from the Deuill enſued the preuarication of the lawe: for ſinne receyues his original from exceſſe, and health of the ſoule from perfect abſtinence. God inſtituted faſting, when he commanded Adam that hee ſhoulde not
Gen. 3. eat, and the Deuill deuiſed gluttony, when hee perſwaded him to the contrary: Thus greedy appetite blindeth man in terr eſtriall Paradiſe, but abſtinence giues

him

him sight, and guides him to heauen.

Now concerning the great hunger that feasters & belly-Gods shall bee plagued withall, the Prophete Esay maketh some mention thereof saying: *And he shall snatch at the right hande and be hungry, and he shall eat on the left hand, and shall not be satisfied, euery one shall eate the flesh of his owne arme.* And he shall suffer such thirst, that when hee shall require but one droppe of water (as the rich man did of whome Saynte Luke wryteth) it shall not by any meanes be giuen vnto him. If then in the fire eternall there shall bee such hunger, such thirst & excessiue want of meate, where wil the banquetters, feasters Esay. 9 Luke. 16.

and gluttons finde their dyet satisfied: becauſe they ſcorned in this life to ſuffer hunger, thirſt, or any lacke at all, they ſhal there (as the Prophete Dauid ſaith: *Go to and fro, and barke like dogs, they ſhal runne heere & there for meat and not be ſatisfied.*

Pſal. 59.

What greater folly or vanitie can there be then for a reaſonable creature, to oppoſe himſelfe againſt ſo many perils, onely for ſuch a vile and wicked delight? exceſſe of feeding layes ſom plagues on him in this life, as gowtes, dropſies, and infinite other infirmities, eternal hunger and thirſt is likewiſe his inheritance, in the fiery lake from whence is no redemption. Do we read in the ſcriptures, that God at

any

any time made feaſtes or banquettes to his ſeruants, but in poore, ſparing and temperate manner? When Eliah fled from Iezabell, & being very faint and weary, ſate downe and ſlept vnder a Ginniper tree: he was wakened by an Angell, and commaunded to eate. But what found he there prepared for him? not varietie of diſhes, or choiſ of delicates, no daintie foules or precious wines, but a poore cake bakte on the coales, and a pot of water to quench his thirſt. Whē Eliſha inuited ȳ prophets childrē to eat with him he had no other preuiſion, but hearbes of the fielde ſoddē in an earthē pot, for he was not accuſtomed to feed on delicats: Neither would

1. Reg. 19

2. Reg. 4

God

God nouriſh his ſeruant Daniel, with meat from the Kinges royall Table, when he was in the den of Lyons, but ſent his Angell to Abbacuk, and ſo brought him thither with his pot of pottage, which was prepared for the reapers in the field, and Daniel imagined no meate more excellent.

Dan. 14.

Trees which are planted or cutte in the full of the Moone, doe but engender wormes, looſe their owne vertue, and periſh: the like doeth exceſſe of eating or drinking, for when the belly is full, it nothing but increaſeth the worms of ſine in the ſoule, conſume the whole man, and cutting him off from God, makes him die & wither in wickednes.

Our

Our Sauiour in the Gospell compareth such men to trees, that are fit for nothing but the fire: And Dauid in the Psalmes saith, *The iust man is like a tree planted by the Riuers side, a prospering tree and full of fruitfulnes.* For as the walles of Babilon were ouerthrowne by Nabuchadnezzer, euen so doth surfeyting by meat or drink destroy all the vertues abyding in the soule. Then well may we tearme him a foole, that being engirt with enemies, wil neuertheless sleep securely, or enuiorned with a furious water, like a man on an vntamed horse, and without a bridle, will needs aduenture to plunge himselfe therein: Euen as vain & senceless let vs account him

him, that will restraine his body within no compasse, nor laying holde on the bridle of abstinence, wil needs girde forwarde among a worlde of daungers. Deare Christian brother, leaue these worse then brutishe courses, abhorre these vile meats of Egipt, & with a religious purpose of absolute conuersion, come and feede on the precious Manna of heauen, which shall repleniſh thy body with all sufficiencie, & beauty thy soul with endlesse consolation.

Exod, 16

Medi-

Meditation. 18.

How wee ought to despise the world, and all the vanities thereof, if wee purpose to liue and raygne with Christ eternally.

DOubtlesse (saith the Apostle Paule) *I think all things but losse, for the excellent knowledge sake of Christ Iesus my Lorde, for whō I haue accounted all things losse, & doo iudge them to be but dung, that I might winne Christ.* All the pleasures and delightes in this worlde, are vile, of no estimation, and to bee receyued as nothing: seeing the blessed Apostle repu- Phil. 3.

teth

teth them to bee no better then dung, in regarde of the excellent knowledge of Christ Iesus crucified. Oh wonderfull peruersenes and blindenesse in the sonnes of Adam! Do ye not perceyue that yee forsake God, the fountain of all goodnes, the center of your soules, the truerest of your mindes, and the onely blessednes that any hart can desire? What is this worlde, which ye so entirely loue and affect, but a prison to the liuing, a sepulcher to the dead, a schoole of vices, a contempt of the vertuous, a torment to all reason which guydeth to God, an enemy to good deedes, a belyer of true life, a betrayer of the best, and the onely confounder of all

godly

godly actions?

Loue not the worlde then (saith Saint Iohn) *neither the thinges that are in the worlde. If any man loue the world, the loue of the father is not in him. For all that is in the worlde (as the lust of the flesh, the lust of the eyes, and the pride of lyfe) is not of the father, but of the worlde. Therefore the world passeth away & the lusts thereof, but he that fulfilleth the will of God abideth for euer.* Then tell me wretched man, whether is it better for thee to affect these temporall occasions, and so passe away with their time, or to loue thy Lorde Christ Iesus, and liue with him for euer? A great error doubtlesse is it, not to leaue al things to enioy him that is truely all in all whatsoeuer 1. Iohn 2.

soeuer, and much better do I thinke it, to forsake the vaine allurementes of the worlde, then for vs to bee forsaken of them, because hee is not worthy of God, that will not despise the worlde for God. Despyse then riches, and thou shalt be rich: despise honours, and thou shalt be honoured; despise iniuries, and thou shalt haue victory against all thyne enemies: dispise rest here, and thou shalt haue eternall ioy and quietnesse: What foole then is hee that so esteemeth of the worlde, which makes no reckoning at all of him? and is careles of God, who takes care for euery one? *No man* (saith our Sauior) *can serue two maisters*, which being most true, let

Mat, 6,

let vs thē ſerue him, & *made himſelf a ſeruant for our ſakes,* Phil. 2. & for ỳ loue of that Lord, *let vs account all thinges of this world but dung, in regard of him.* Phil. 3. They that in the wilderneſſe did eat the bread of Chriſt Ieſus, hee appointed to ſit down on the grounde, as hauing no ſuch garmentes on their backes, which they ſhold more eſteem then the baſenes of the earth: Now if among thoſe poore people, there happened to be a rich man, that perhappes might think ſcorne to ſit ſo low, or defile his coſtly clothing: yet Chriſt gaue him there no better a ſeat then the pooreſt, rich or poor, all muſt ſit downe on the ground together, euen all that will taſte the ſweete delicates ſerued

Iohn 6.

in

in at Christs table. There
Luk. 14 must bee no contending for
roomes, who shal sit highest,
or who shall sit lowest: but
if wee desire to feast with
him, and haue continuall a-
byding in his presence, wee
must thinke our selues wor-
thy of no better place, then
sitting down on the humble
earth, yea, though he should
call thee from the throne
royall and seate of dignitie,
saying, sitte downe here vp-
on the base grounde, thou
must be obedient and do it
willingly: *For whosoeuer ex-*
Luk. 14, *alteth himselfe shal be brought*
low, and he that humbleth him-
selfe shall be exalted.

But the dainty stomacks
of the worlde, imagine his
Numb. 11 prouision not delicate e-
nough, the Quayles and Cu-
cumers

cumers of Egypt ſirtes their dyet, Manna from heauen is too courſe for them: to ſuch nyce worldlings let me thus ſpeake, if they come only for belly fare, they are no gueſts for him, they muſt leaue their curious appetites behinde them, and chooſe Maries place, ſetting themſelues downe at his feete to heare his doctrine, ſo ſhall both their ſoules and bodies be truely fed indeed.

When a mans mind is earneſtly buſyed about ſome one eſpeciall matter, it cannot at the ſame time perfectly intend to another: euen ſo they that are troubled about worldly occaſions, can giue no eare or attention to heauenly matters, and hence growes forget-

getfulnes of the life ſpirituall, as alſo the neglect and carefulnes of our own ſouls. The proofe hereof is dayly diſcerned in too many, who liue as if they ſhoulde for euer abide in this world, and not paſſe hence to any other, but worthely doeth the Prophet Dauid reprehende them, ſaying, *O ye ſons of men, how long will ye turne my glory into ſhame, louing vanitie, and ſeeking lyes?* Pſal. 4. Seeing we muſt paſſe hence like the flower of the fielde: ſeeing wee muſt to a place, whence is no returning, ſeeing our dayes and nightes are numbred, our howres flie faſter away then the ſpeedieſt Poſt, that in foure and twentie houres ſpace diſpatcheth many myles:

why

why liue wee so securely? why are wee not more fearfull of falling into the terrible iudges hande, when we remember the Apostles wordes: *It is a feareful thing to fall into the handes of the liuing God*: Why spend we this short and vnsubstantial life, in getting together a little drosse, and a manifest deceit of this worlde, which wee haue no sooner gotten, but are presently taken fro it? This worlde is but a dreame, and al the treasures thereof, but bare imaginations: *The stoutest hearted haue slept their sleep, & all the men of strength haue not found their handes*: As it happened to Sisera, who before hee slept drunke of the sweete mylke in Iaelles Bottle: but

Heb. 10

Psal. 76

Iudg. 4

but she awaked him after another manner, by nayling his heade downe fast to the ground. Euen so do men sup vp the sweete milke of this worldes vanities, till they are suddenly ouertaken with death eternall, because they cannot awake from the drowsie sleep wherein they are fast nayled downe by their own negligent follies. How did Holofernes awake from his drunken sleepe? euen headlesse in hell fire, where he found farre worse the ruling of his souls head, plagued more with abound-daunce of all his miseries, then the paine he felt by Iudithes strokes, or the peoples feare of Bethulia, when she shewed them his deade terrible countenance, a profitable

Iud. 13

sitable example for al proud men, that make an idoll of their pride and vanitie.

Tel me fond man, in what case wilt thou bee, when thou shalt hear these words saide vnto thee: Foole this night must thou die, and in despight of all thy worldly opinions, God shall sunder thee from this flesh, which thou didst loue so dearely? What wil the proud affecters of the worlde doo, when God shall say vnto them: *Where are their Gods, their mightie Gods in whome they trusted?* Why doo they not rise in this needfull time, and befriende their worshippers? To ease thee in these extremities, thou shalt doo well to consider, what narrowe straites

Luke. 12.

Deut. 32.

thou findeſt in this world, & what ſpacious largeneſſe is hoped for in heauē: becauſe al the earth with the vniuerſall roundneſſe thereof, is iudged but as a point onely, whereof if wee ſhoulde thus imagine, that if in the ſtarry heauen were contayned the whole earth, which God ſhoulde make to become as cleare as any of the other beautified with ſtars: there coulde no man make any iudgement thereof, it wold appeare in his ſight ſo little. If then to compare the earth with the firmament ſeemeth to bee but as a point onely, how much more leſſe would it appear, comparing it with the emperiall heauen? He therefore that delayes the time, and makes no haſte to

deſpiſe

despise the vanities of this world, which is nothing else but a den of miseries, a little narrow nooke full of Toads and serpentes, in respect of the ample and magnificent pallaces in heauen: shall find it to his cost (be he neuer so great a Lord here, and endued with the mightiest possessions) that the maiesty of the one wil confound the baseneſſe of the other, and because hee delighted to sit imperiously here, he shalbe shut out altogether there.

If thou didst well consider what is promisde thee in heauen, thou woldst hate & contemne all the worldes possessions. Moyses might haue beene King Pharaohs Exod. 2
succeſſor, reputed and esteemed the sonne of his daugh-

ter, yet would not, for hee
deſpiſed the titles of ho-
nour and dignitie, and as
the Apoſtle teſtifieth of
him: *Choſe rather to ſuffer*
Heb. 11. *aduerſitie with the people of*
God, then to enioy the pleaſures
of ſinne for a ſeaſon. Thus
did he abhorre honours, the
Kinges fauour, & the migh-
tie riches of Egypt, embra-
cing the ſcornes and repro-
chinges which Gods people
did endure, for which the
Lorde ſayd vnto him: *Be-*
Exod. 7 *holde, I haue made thee Pha-*
raohs God: as Pharaohs ſtan-
ding in feare of him did ma-
nifeſtly witnes. If then thou
wouldſt bee honored of ſin-
ners, feared and reuerenced
of kings & princes: grow in
hatred of this world, make
no account at all thereof,
chooſe

chooſe rather the afflictions of Chriſt Ieſus crucified, and all honours whatſoeuer ſhall bee giuen vnto thee.

God commanded Ezechiel, to figure vppon a bricke the great City of Ieruſalem, with the ſtrong walles and high towers therof, ſaying withall: *Lay ſiege againſt it, build a fort againſt it, caſt a mount againſt it, ſet the Campe againſt it, lay engines of war againſt it round about*, and all this but in portrature vpon a piece of clay. The ſtrength and force of this world, with all the power and abilitie of the greateſt and mightieſt perſons therein, doo aptly reſemble this figured example, and apparantly proueth to their owne faces, Ezech: 4.

that the world with whatsoeuer remayneth in it, is nothing elſe but an earthen bricke, a lumpe of clay and dirte moulded vp together: for the bricke is made with earth, and defaced with water: euen ſuch are the glorious buyldings of this world, they laſt while the earth is drie & ſolide, but when the water of deſtruction falleth on them, there is no memory at al of them to be found. Such houſes made the children of Iſrael by Pharaohs commaundement, during their time of ſeruitude in Egypt, & ſuch houſes make the men of this world, while (like ſlaues) they liue in bondage to the pleaſures of this life.

Exod, 1 & 5,

If a man were apprehended

ded for some great and grieuous offence, euen such as within an howre after shold censure him with death, to bee first hanged, and then quartered aliue in peeces: while yet he abideth in the prison, thinking on the peril imminent, and espying a rift or creuie, through which hee may get away to saue himselfe, woulde not euery one repute him as a foole, if slowing such an occasion offered, he did not strip himselfe of dublet, hose, and all his other rayment, the easier to get away from the danger prepared? Truely in mine opinion a wise man woulde make no spare of his flesh & bloude, but wring himselfe through the hole, how strait or narrow soeuer it were, if

possibly hee coulde gette through and saue his lyfe. Then listen (O thou man of this worlde) what our Sauiour sayth vnto thee: *Enter in at the strait gate, for very narrowe is the way that leadeth vnto life, and very fewe there be that find it.* In the prison of this worlde we stand condemned to death, a worse death then hanging and dismembring in peeces, for it is to eternall death both of body and soule: the writte remaines in Gods hand, and the houre is at his appointment, when wee shall be deliuered ouer to the quenchlesse fiery furnace: yet behold, there is one little hole in this prison for vs to escape out at, the deuill and the world would make it seeme little

Mat. 7.

little, but it is very large, wide and ſpacious, namely, the bitter death and ſufferinges of Chryſt Ieſus. Off with thy doublet of worldly deuyſes, off with thy hoſe ſtuft with vain policies, yea, off with all thy rayment and hinderaunces whatſoeuer: let thy fleſh and bloode remayne as a witneſſe on the poſts, that thou didſt refuſe no payns to ſhield thy ſoule from periſhing, that the world had no power to hold thee from thy mayſter, euen hee that paſt before thee, through the ſtraite gate of his paſſion, and therefore (like a true ſeruaunt) thou wilt follow through all perils whatſoeuer.

But alas, howe many are there that rather deſire to

preſerue their garmentes ſound, then aduenture thus for ſafety of their ſoules: They couet riches, & more gladly can endure the ſentence of eternall death, then parting with thoſe vanities, to ſaue themſelues naked, & liue for euer with Chriſt their redeemer. But holy Ioſeph did not ſo, he rather left his garment in the hand of his enamored miſtreſſe, then to offend God by winning her fauour: garments, riches, honours, dignities, friends, wife, children, and al things whatſoeuer ſhold be vtterly forſaken and left, for the life eternal of the ſoule, and reygning with Chriſt. Eleuate thy looks thou man of this world, lift vp thy eies from the earth, & fixe them

Gen. 39.

vpon Christ Iesus crucified, there shalt thou beholde, that hee passed from this world to his eternall father, with his most blessed bodie rent and torne in peeces, his innocent bloode streaming forth like the current of a riuer, and from the head to the foote, not one ioynt but was most cruelly tortured: yet through this harde and bitter passage, he conquered sinne, hell, death and damnation, making his victorie immortal and glorious. The Apostles likewise imitated their Lord and mayster, by opposing themselues to all the worldes tyrannies: so did infinite number of blessed Martyrs and holy confessors, some deuoured of Lyons & other fierce beasts,

others burnt, beheaded, and with variable kindes of tormentes put to death: all because they despised the world, kickt against the vain delightes thereof, made no reckoning of vile transitory riches, and held all the pleasures of sinne to be abhominable: they had learned true abstinence, and were no friendes to their bellies, they kept down the pride of the flesh, by leading a poore & austere life, in tears, sighes and sorrowing for the peoples sinnes, which afterward crowned them with glory in heauen. Is it possible then for a man of this worlde, laden with offices, dignities & riches, his body swimming in pleasures, worldly pomps, gay garments & such like, to

enter

enter where theſe poor contemned Saintes did before them? Why, they were deſpoyled of all this worldes affectation, royalties, promotions, & al ſuch like were hateful to them, onely their felicitie was in Chriſt Ieſus crucified, and with mild taking vp their croſſes, learned the better howe to follow him. Is this the true way indeede, & all other but by-paths? Why then my chriſtian brother, deſpiſe the vanities wherin thou liueſt, hate ỳ beſt aduentures this world can afford thee, & make thy paſſage by the narow rifture of the rock, like as the ſerpēt doth, although ſhe leaue her ſkin there behind her: euen ſo, vnſkinne thy ſelfe of all euill behauiour, caſt off the

heauy

heauie clog of riches, & this miſerable worldes honours, which if thou doeſt not of thy ſelfe to day, to morrowe they will leaue thee in deſpight of thy hart.

Thou mayeſt purpoſe many things, but one is onely neceſſary, and that is thy returne home to thy natiue countrey, thou art but a ſoiourner here, thou ſtayeſt but till a ſtormy blaſt be ouerblowen: Now ſhines the Sunne clearely, now girde vppe thy loynes cheerfully, and bid farewel to the world with al his vanities.

The Concluſion.

THus haſt thou hearde the ſeuerall purpoſes of the poor ſinfull man, whoſe zeale and deuotion may perhappes ſeeme to extende further, then eyther the curious eares of theſe times will like and allow of, or their daynty ſtomackes digeſt. It is a very harde matter to wraſtle with the world, when fleſh and blood will preſume on greater prerogatiues, then the heauenly father hath beſtowed vpon them: but if the world trip vp his heeles, and chance to

ouer-

ouerthrow him in this cause, in regarde it shall find more friendes then this poore wrastler may: it is all one to him, the foyle endured heer shal reward him the better elsewhere, and there to bee welcommed, hee cares not though here he stand vtterly despysed.

Vpon this small treatise there dependeth another, as being so necessary (in his conceite) that the one can hardly bee without the other. For after he had thus purposed with himselfe, and well weaned his soule from affecting this world: he then thought it most expedient to prepare himself in readinesse, whensoeuer it shoulde please his Lord and maister to cal him. And that other trea-

tiſe he calleth, *His Preparation*, wherein hee girdeth on all his furniture, and like a Soldier, not eaſie to be danted, hee ſtandes at defiance with death, hel and deſtruction. If thou taſte any ſweetneſſe in this his firſt labour, and he may perceyue it but by the leaſt occaſion: Thou ſhalt enioy the benefite of the other the ſooner, that God may haue the glory of his owne worke, begun and ended in his feare, purpoſed for the ioy and comforte in general to all them that deſire to bee looſed, and liue with Chriſt Ieſus for euer.

* *Laus Deo.*

FINIS.

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